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*Wm. J. Morton*

APOSTLES OF THE LORD

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# APOSTLES OF THE LORD

BEING

*SIX LECTURES ON PASTORAL THEOLOGY, DELIVERED  
IN THE DIVINITY SCHOOL, CAMBRIDGE,  
LENT TERM, 1901*

BY

W. C. E. NEWBOLT, M.A.

CANON AND CHANCELLOR OF ST. PAUL'S

AUTHOR OF "PRIESTLY IDEALS," "SPECULUM SACERDOTUM," ETC.



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THE VERY REVEREND  
HERBERT MORTIMER LUCKOCK, D.D.,  
DEAN OF LICHFIELD  
TO  
WHOSE WISE AND DEVOTED LEADING  
SO MANY OWE IT THAT THEY RESPONDED TO  
THEIR VOCATION  
AND FOUND THEIR WAY INTO THE  
SACRED MINISTRY OF  
THE CHURCH

**“Ite et vos in vineam Meam, et quod  
justum fuerit, dabo vobis.”**

## PREFACE

THESE Lectures can make no pretence to any novelty of statement or freshness of method. They represent the firm conviction of the writer, based on his experiences as a parish priest; and nothing that he sees around him at the present day induces him to alter his opinion as to the importance of old and well-tried principles of pastoral work, even if they may appear to be out of date and slow in producing results.

He has allowed himself, in the choice of the several topics here discussed, to follow the guidance of our Lord's own discourse to His Apostles as it is given in the pages of S. Matthew's Gospel; and if he has not entered into much detail as to preaching, visiting, teaching, and the like, which form the general conception of pastoral work, his

excuse must be that these topics have been already so abundantly discussed in previous lectures of this kind, that he could only be treading on well-occupied and familiar ground, where little more remains to be said. All these and kindred subjects will, however, be found to be treated incidentally in these Lectures, together with the graver and deeper truths, on which all ministerial work depends.

The Lecturer wishes to take this opportunity of expressing his gratitude for the inspiring encouragement given to him by those who attended his Lectures; and to record his thankfulness that in a time when men's hearts are despairing as to the supply of candidates for Holy Orders, the University of Cambridge should apparently be sending forth so many to the help of the Lord in the ranks of the ministry of His Church.

W. C. E. N.

3, AMEN COURT,  
*June, 1901.*

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## LECTURE I.

### THE APOSTLES' CALL.

*"Ecce Ego ! quia vocasti me."*

I PURPOSE during this period in which I am privileged to address you, to draw your attention to our Lord's Commission to His twelve Apostles, as it is set forth to us in the tenth chapter of S. Matthew's Gospel, and more briefly in the sixth chapter of S. Mark, verses seven to fourteen, and in the first nine verses of the ninth chapter of S. Luke.

And we must notice that the passage we are considering describes to us the mission, and not the ordination, of the twelve Apostles. That had taken place at an earlier period in the history, as we gather from S. Mark iii. 13-19, compared with S. Luke vi. 13-16. Out of the body of

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disciples, or learners, twelve had been specially chosen, as having the capacity and the requisite qualities for being Apostles, or ambassadors—that is, men ready to go forth, accredited, endowed, and trusted, to offer terms of annexation to the kingdoms of the world, that they might be brought under the mild imperial sway of the Kingdom of Jesus Christ. First, as we shall see, the message was to God's people Israel, who had gone astray, and afterwards in widening circles to the whole world.

In choosing, therefore, as our first subject to-day the call and selection of the Apostles by Jesus Christ, I am really taking a subject anterior to this chapter of S. Matthew's Gospel, to which I am drawing your attention; and yet you will agree that it is organically connected with it, even if it be not actually contained in the second, third, and fourth verses, which give us the list of Apostolic names; and that, further, vocation is a subject far too fundamental to be omitted in any attempt to deal with mission from, or work for, the Shepherd and Bishop of our souls, Jesus Christ.

## I.

Vocation, the call of God, is a subject which lies at the root, I will not say of our professional life only, but of life altogether. "Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures."<sup>1</sup> Sooner or later, any one who wishes to do any good in the world—any one who claims to be a serious human being, and not a mere butterfly of the day—must have faced this question, and found some answer to it. Why am I here to-day? I was not consulted when I came into the world, I shall not be asked, when my time comes to be removed, as to my wishes in that respect. It cannot be that I am here by chance; and if it be in obedience to a call, what is that call? "Lord, what wilt Thou have me to do?"<sup>2</sup>

The vocation of life is a tremendous question. And those of us who are entering into Holy Orders feel that vocation certainly stands at the threshold of that profession. But why not of all professions?

<sup>1</sup> S. James i. 18.

<sup>2</sup> Acts ix. 6.

It may be that I am speaking to some to-day who have not as yet made up their minds as to entering into the ministry; they say, and they say rightly, "If I enter upon a profession like that, it can be only in answer to a very distinct call; if I am to be in any sense an Apostle of God, I must be earnest, devoted, wholly given up to God." And then there comes the shrinking, a desire to keep back part of the price, to take up with a profession which seems to ask less, and will, therefore, exact a smaller expenditure of self-sacrifice and devotion. But is this right? Can a Christian man so argue with himself? Is it not perilous in the extreme to act insincerely when we are dealing with God?

Are the ministers of God the only people who are to be in earnest about their life? Is not every one who believes that life is a vocation bound to consider, not, "what is the profession in which I shall need the smallest expenditure of self-devotion? But what is the profession in which I can best serve God, best consecrate my powers to Him?" If as a layman, let it be as a layman, if as a priest,

let it be as a priest. Do not let us insult the great professions of life as if they were so many refuges for the spiritually incapable and the half-hearted and the lukewarm. The true motto for life is this—"First give thyself wholly to God, and then to the work which God gives thee to do."

For instance, in order to make this clearer, how many men there are now who look into Holy Orders as a profession, perhaps make definite steps towards it, even in a certain sense look forward to it, and when the time comes to make a decision, offer themselves instead to the life of teaching in a school.<sup>1</sup> Here is a noble profession, one of the noblest on which a man can enter. But surely not as a refuge for the spiritually destitute. For a man to be able to be true to vocation in this choice he must be able to say, not, here is a profession where I shall have greater liberty, and shall not be required to be strict; here is a profession where

<sup>1</sup> See Illingworth, "University and Cathedral Sermons," "Vocation," p. 120, etc.; Liddon, "Clerical Life and Work," p. 210.



religion can be a *πάρεργον*, not the main business of my life; it is great, it is free from perils, it has a semi-clerical air about it, it has all the advantages of being in the ministry, as far as life is concerned, with none of its detriments—this is not to answer to vocation, it is to go with Balak in the direction of reward, away from the call of God. To answer to vocation in a matter like this is for a man to say, rather, here are two professions open before me; my life is to be devoted to God, His I am, and Him I will serve, in which can I serve Him best? To which is His voice calling me as my work in life? It is in the direction of duty, and in that direction only, that I will go.

Most certainly the way to every profession is through vocation, not the vocation of taste and aptitude merely, but the spiritual vocation of God's will for His higher service and our perfection. If we are answering to God's vocation in life, there is little doubt but that we shall be able to respond to His vocation also in the special profession in which He wishes us to serve Him.

How shall I know, then, whether or not God is

calling me into His special ministry, the Priesthood? It is a question which perplexes a good many, and which sometimes takes a long time to answer.

With some, I suppose, there is no doubt; God seems to have separated them from their mother's womb to His especial service,<sup>1</sup> and they are only looking forward to the realization of a long-cherished desire, to which God has assuredly called them.

With others the call seems to have come suddenly. It may be some sermon, or some book, or some crisis in life, has been a dazzling flash and overwhelming conviction, out of which they have heard the voice of God speaking, and calling in a way which they could not misunderstand. To others, again, vocation has come through the intermediary agency of some friend, who has noted capacity and watched character, and has given the encouragement which was needed and the direction to a stream of intention as yet quite undetermined; as one on the high ground which

<sup>1</sup> Gal. i. 15.

is the watershed of rivers, may determine almost with a turn of his foot whether the stream shall flow this way or that way, whether it shall become a river which crawls away to the sluggish north, or whether it becomes a river which dances along a joyous course towards the sunny south. But with others vocation has come in this way, that, without thinking seriously or definitely about the matter, they yet have never thought of any other profession; their heads have been turned in that direction by circumstance. If others have been like flowers naturally drawn towards the sun, they have been rather like creeping plants, which have been nailed down constantly in one direction on the wall of life, and expected to grow there always in the same way. Friends expect them to be ordained, their father before them was in Holy Orders, their circumstances are clerical, school and University training have been chosen with this in view. Do not despise it; this is a very ordinary form of vocation, and very often may be just as real as those more direct calls, about which there is no possible doubt. But these vocations, almost

more than others, need testing. It is here that there will be found to be a special value in the training of a Theological College, as pre-eminently a help to test vocation. There ought to be no sort of hesitation in accepting the negative as well as the positive side of this sort of training. "It has been made clear to me that my special work for God does not lie in the region of the consecrated ministry, and I accept it." This, although it will seem to be and no doubt is, a disappointment, ought to be a recognized function of a Theological College, just as much as the glad conviction which comes across him who has found here his true vocation. "Thy word is tried to the uttermost, and Thy servant loveth it."<sup>1</sup> The true secret of being able to hear the call of God is to live a life true to His purpose, and sensitive to His inspiration. Eli, Hophni, and Phineas, for different reasons, may be deaf when God speaks, but the child Samuel will always hear, even if he needs an interpreter to deepen his convictions.

<sup>1</sup> Ps. cxix. 140.

## II.

But if we turn our eyes to the first call of these Apostles, whose mission we hope to consider in detail, we shall discover certain points as to their vocation, which are of permanent and vital importance to all those who aspire to hear God's voice inviting them to His special service, and to an embassy in His Kingdom.

S. Mark tells us in well-known words that our Lord went up into a mountain, and called unto Him οὗς ἠθέλεν Αὐτός. "Whom He Himself would: and they came unto Him."<sup>1</sup> We talk about choosing professions; the profession, or rather He Who is behind and above all professions, chooses us. The scheme of God is not left to whim or wish or impulse, it is a solemn, deliberate matter on the part of God; our part is really limited to assent or refusal. "Ye have not chosen Me, but I have chosen you."<sup>2</sup> There is sometimes a tendency to dwell upon the self-sacrifice and devotion which inspire a man who has chosen an

<sup>1</sup> S. Mark iii. 13.

S. John xv. 16.

arduous and even unpopular profession, we are led to emphasize the motives which guided his choice and led him to his resolve; but, after all, it is now, as it was then, "whom He would." The choice is on the other side, for the power of making the choice has come from Him. Let us note earnestly that this is no peasant leader, on the rude natural throne of a mountain-side, Who is calling to Himself just such rough material as came to His hand, the best that He could get in the absence of the world's support. We know that Christ might have entered the world, had He so willed, at Rome, after a long-prepared Advent, with all the perfected machinery of human progress to support Him. He might have resuscitated the expiring embers of Greek learning, and have entered the world surrounded by a new academy. "Whom He would," however limited in the mind of the Evangelist who was inspired to write it, was no putting up with what could be had for lack of better. These fishermen were the right men for the purpose; these were the men whom He wanted. These simple peasants

would not have been set aside had Rome come forward with her constructive giants, or Greece with her subtle wisdom. Neither, on the other hand, was it the mere acceptance on Christ's part of a whim or attraction to Himself on the side of a few generous enthusiasts who hardly knew what they were doing. It was no favour which they were conferring on Him, where no one else could be found so to throw in his fortunes in a struggling cause, whose issue was as yet doubtful. "Ye have not chosen Me, but I have chosen you." "He called unto Him whom He would: and they came unto Him."

Here, surely, is a principle which we do well to recognize before we proceed further; this principle which, we may say with reverence, seems to underlie the vocation of God. When we are following the vicissitudes of any great institution, as for instance, our Universities, a college, an organization, a parish, or even a great national Church like the Church of England, do let us remember that each batch of workmen as they step into their places are in some mysterious manner called to that particular

work, at that particular time, as the men "whom He would." We do not think so—sometimes it is almost impossible to think so; we say the Universities are being liberalized, or petrified, or secularized. We say things are not as they were. Where are the great leaders who are able to command enthusiasm, and enlist the best and the wisest adherents to the cause? Where, in the Church of England, are the great leaders who can direct the surging currents of public opinion, now dangerously out of control and running into mischief? Where in our own college are the men, such as we have known, who could so wonderfully have met present difficulties? We lament what we call the bad appointment to this or that post of leadership; we say that good work is being ruined here, and the labour of the past being wasted there. No doubt we should have chosen differently, with our limited outlook, and our plans for dealing with just the little bit of God's scheme which opens out before us. And yet it must be so. God reigns, and not Chance; the unruly wills and affections of sinful men have not an unlimited



power in modifying the means whereby God works out His great ends. It may be before now that we have looked with joy on a rich field where the golden corn is rippling in the wind, with its splendid promise of harvest, and its full reward to the sower and labourer who have worked together with God in the realization of His bounty; and passing by the same field in another year have seen, instead of the fair prospect of harvest, only bare stubble, rank grass, and tufts of promiscuous growth. And the farmer tells us that this apparent negation of all fruit-bearing has been designed in the working out of his agricultural scheme, that it is what "he would" for the field for the time being; that he wishes the field to lie fallow for this very purpose, that it may in after times be more productive than it was before.

Or, to take one other illustration to clear up a point which, I venture to think, needs emphasizing. Here is a scheme of decoration, such as that which I have been privileged to witness now for some years, in process of development in S. Paul's Cathedral. First, there came the artist with his

splendid cartoons drawn out with all the accuracy and skill which art can command; he, perhaps, is succeeded by an ordinary workman who prepares the surface of the stone; he in turn, perhaps, is followed by some ingenious constructor who adjusts the scaffolding for the safety and convenience of the workmen; he in turn is followed by mechanics more or less skilled for their several posts in the scheme; and they are waited upon by simple labourers, who take their part in contributing to the completion of the whole. A series of artists would have been a mistake. Labourers, again, could not have initiated the design, or carried it through. Each workman, with his varied powers and different capabilities, was the man whom the designer of the whole scheme "would" see there for the completion of his work. It may even be that one set of workmen for several days is engaged in pulling down or altering showy work, which yet was faulty and not in accordance with the plan. So that those whose view of the work only lasted for that period might even say that only destruction and failure were visible.

It is so in higher work than this. Elisha succeeds Elijah, not an inferior Elijah wrapped up in his predecessor's cloak to conceal his deficiencies and keep up the appearances of unbroken continuity, but a new man altogether, with powers all his own, adapted to the shifting circumstances in which his own particular activities would be called into play. We may be perfectly sure of this, that every man, even if he seems to us to be only a failure and a mistake, is in some way the man whom God would see act in that particular post, for His own immediate and special purpose. It is well to think of this, that we may not lose heart, nor think that everything is lost because we cannot see always and everywhere the precise meaning of the mission, or distinguish the voice of vocation, in what seems to us to be the wilfulness of a Balaam or the sacrilege of a Judas.

### III.

But we are not here to-day to consider the question of vocation merely in the abstract. If

I understand our object in these lectures aright, it is pre-eminently that we may be practical; that we may view this and other principles especially in their working aspect, as they concern the great profession to which our thoughts are now turning. And there is no question which will more affect you, both now and later on in life, than vocation—that is to say, not only as to whether God is calling you to this particular profession, but whether He is calling you to this or that post; whether the old proverbs which deal with the round occupying a square and the square occupying a round are from time to time applicable.

There is a great deal of work being ruined to-day, both in town and country, because, instead of doing the work which God sets them to do, men are reversing the good maxim, and trying first to give themselves to the work which they believe themselves to be fitted for, and then to the absolute service of God. Here is a man doing his work in one place while his heart is in another, because he conceives himself to be a mistake where he is. If

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anything goes wrong, it is the people or the place, or his own education, or the miserable system of allotting workmen their several posts; the truth being, I suppose, as a general principle, that a failure in one post establishes most often (not always) a presumption that success is by no means a certainty in another. (The man most likely to succeed is the man who makes, and not the man who is made by, his surroundings.) Surely a careful study of the great doctrine of Divine vocation will lead us as far as this, as a working principle: I, where I am, into whatever position God shall call me, am the man whom He wishes to see as the occupant of that post.

It is a startling thought, and, when we consider the Balaams and the Jonahs, the Pilates, the Caiaphases, even the Sauls of Tarsus, almost paradoxical. Yet surely it must be so. There is no such thing as chance—"I have chosen you." God in the long run is the only patron. Balaam has accepted office under Balak in apparent defiance of all God's laws, as His enemy and opponent, and yet God has said, "If the men come to call thee, rise

up, and go with them.”<sup>1</sup> God’s work is too great an affair that it should depend on the whims of patrons, or the Simoniacal trafficking of His prophets, or the indolence of His messengers. Never does God’s Omnipotence appear so magnificent as when it is working behind and controlling the waywardness of men in the apparent irresponsible freedom of their scheming and choosing. No, “I believe in God the Father Almighty,” not in Chance. And no man is moved to his post to-day—not Balaam riding on his ass after Balak’s gold, not Jonah on board his ship flying in the face of God—without being at that particular moment the man whom God for His own purposes wishes to see there.

The joy, the privilege, is to accept this; not to be moved, but to go, to work together with God. To go off cheerfully, like Philip, to the desert road which leads to Gaza,<sup>2</sup> without grumbling about stagnation or questioning for a moment the fact that a great opening awaits us there; to accept the decree of the Holy Spirit when He forbids to preach the word in Asia;<sup>3</sup> to count all delays,

<sup>1</sup> Numb. xxii. 20.

<sup>2</sup> Acts viii. 26.

<sup>3</sup> Acts xvi. 6.

hindrances, moves and counter-moves, as so many indications of the guidance of the Almighty Commander;—this is the joy, this is the real secret of success. There is no chapter more glorious in history than that which is headed “The Success of Failure.” “The regiment is not expected to succeed, but if it hold the enemy in check only ten minutes and fall to the last man, it has fulfilled its task.” This was the glorious order of the day which came to the German 1st Dragoon Guards on the blood-stained field of Mars-la-Tour. “Ride with God, Anerswald; I’ll come too,” said the brigadier, and the regiment rode forward to the failure which meant success.

There are, speaking generally, three things which hinder a man from carrying out the work of God in that position to which He calls him.

1. We too often try to be some one else, other than ourselves.
  2. We think of ourselves more highly than we ought to think.
  3. We do not think of ourselves highly enough.
- Let us examine this a little closer.

1. It is surely a fact which needs constant emphasizing, not only that I never can be any one else but myself, but that I am not required to be any one else by the great God Who made me. "It is He that hath made us."<sup>1</sup> God knows me, and God calls me because He knows me to that work which He knows, and for which He knows my adaptation, or to which, terrible as the thought is, He allows me to go as the destroyer for the time being, the stayer, the hinderer, using to that end my wilfulness and apparent opposition to His will.

Certainly, if this thought be a true one, we have in it a corrective to a very serious mischief, which especially besets the ministry as a profession. We know how trafficking in holy things has had a very sinister history, and has even added a sin to the catalogue of human wickedness; but even to him who commits no simony there comes the temptation to covet this or that post in the Kingdom of God. The wires of promotion are set going, powerful friends are appealed to, and a

<sup>1</sup> Ps. c. 2.



system of canvassing for the incumbency of the post is enterprised. Surely in any spiritual post which involves the cure of souls this is a great mistake. Apart from graver evils, it may very easily happen that, if God sees fit to allow this scheming to succeed, it may mean in the end only trouble and sorrow and the bitterness of disappointment. It may very easily be the case that the new incumbent of the coveted post finds himself face to face with one of those difficulties which will arise from time to time in almost any place; when everything seems to be going wrong—opposition, failure, constant worries, and repeated mishaps arise to test constancy and shake endurance. Then, how easy is the transition to despair, and a feeling akin to remorse. The thought will persistently return unbidden, and remain in spite of protest, “I sought for this post of honour for myself, thereby implying that I thought myself to be capable of administering it; now it is being made manifest that I was not the proper man for it, and that I never shall succeed as long as I stay in it.” Whereas, only let him have been sent

there without any active seeking on his own part, then, although the same opposition may arise, the same difficulties, the same failures, he will be able to say, "Well, God sent me here; it was not of my own seeking. I obeyed His call in undertaking this work." "Take a good heart, O Jerusalem: for He that gave thee that name, will comfort thee."<sup>1</sup> Let us always remember that God has a particular purpose in view in selecting His particular servants for their several posts. Each man, we may believe, as he steps into rank is marked by God as having a particular outlook and a particular aptitude for the work in hand.

When Saul of Tarsus started forth armed with power and authority from the ecclesiastical rulers at Jerusalem to bring bound to their condemnation all the opponents of the established faith whom he might find at Damascus; at that moment, when God met him and violently wrenched round all his great powers into a right and proper groove, in the agony of a conversion, the first articulate sound that reached his ears was the mention

<sup>1</sup> Baruch iv. 30.

of his own name, "Saul, Saul,"<sup>1</sup> with all the memories which attached to it in his personal history, with the tender cadences of a loving reproof, and with the strength of a Divine recognition. It was like the "Mary"<sup>2</sup> which raised the Magdalene from her spiritual lethargy of sorrow, or the "Simon, son of Jonas"<sup>3</sup> which renewed the healing smart of contrition in the Rock Apostle.

All the man's history is there before him—"Saul, Saul." All that had tended to form that personality known among men as "Saul:" his Roman franchise, his Israelitish parentage, his Greek education, his father's piety, his own eagerness. God wanted him that living mechanism marked with the character, the stamp of "Saul." He wanted him, as Providence, free will, circumstance, heredity—whatever shaping powers there were—had made him. This was the man "whom He would" for the work, the man whom He had called from an intimate knowledge of his history, his capabilities, and his training.

<sup>1</sup> Acts ix. 4.

<sup>2</sup> S. John xx. 16.

<sup>3</sup> S. John xxi. 15.

And as we look back over our own life we may see, perhaps, the reason why God has called us thus far, and why He may be calling us to this or that part in His kingdom. We remember the victory over the lion and the bear<sup>1</sup> at school, it has had an influence beyond itself in the formation of our character. We remember the victory over Goliath in early life,<sup>2</sup> which has given us the confidence of victory and the contempt of unworthy foes; we have gained thereby the sense of God's presence, the knowledge of our own power, and the abiding possession of a good tradition. And even more than this, as we wonder exceedingly at the summons of God, and the choice which has fallen on us, and the sound of our own name calling us to His special service, it may be we have hastily closed the record of our lives; there are certain chapters in it which we do not care to open, certain experiences, as to which we feel the most merciful thing would be that they should be forgotten—so many years, months, days, gone out of our lives, which we hope will be passed over and

<sup>1</sup> 1 Sam. xvii. 34.

<sup>2</sup> 1 Sam. xvii. 50.

consigned to oblivion, and even if they are not definitely forgiven, at least be forgotten. But when God calls us, He wants us to bring to Him all our life; even those dark pages have their value and their purpose in the secrets of His vocation. God wishes us to use our very past sins in His service, and out of the refuse of that disgrace to find fresh materials for His service. Let us look into those dark pages. What is it which we find pressed between the leaves? The flower, still retaining some of its beauty of form and colour, is that which we picked at the very edge of the quaking morass of sin, when one step forward meant death, one more fall absolute ruin. There on the brink of death grows a flower, only to be found there, only to be plucked out of peril and rescued out of despair, known as penitent love. "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he

forgave most. And He said unto him, Thou hast rightly judged.”<sup>1</sup> Penitent love is stronger than any other love, and in the wayward errors of this world God sends out those who, being much forgiven, will be compassionate; much tempted, will be merciful; much sorrowing, will be sympathetic; knowing much, will be wise.

A man does wrong to suppose that large masses of our valuable time can be as though they had never been. God, Who gathers up the fragments, needs the wasted and sinful hours of our life, that, purified by penitence and sanctified by love, they may be utilized by those who are called, being what they are, by Him Who knows what they have been, and foresees what they will become.

2. But there is another tendency which interposes between us and our vocation, and that is the tendency to think of ourselves more highly than we ought to think. An over-estimate of our own importance may very easily mar the completeness of the work of God, and spoil the perfection of our correspondence to His purpose concerning us. A

<sup>1</sup> S. Luke vii. 41-43.

too great individuality may be an artistic mistake ; it is the obtrusive tint which spoils the scheme of colour ; it is the exaggerated note which over-balances the proportion of the harmony. There is much to recall us to ourselves in this way. The French proverb reminds us with obliging frankness that there is no such thing as a necessary man. It was a proud moment for the two Apostles when their Lord and Master surnamed them Boanerges.<sup>1</sup> It seemed to proclaim to them that He had most certainly noted in them capacities of eloquence, and had accurately estimated their zeal. But there came a time when He disowned their methods and reproved their energy : "Ye know not what manner of spirit ye are of."<sup>2</sup> It was a humiliating moment when the Apostle who had put himself forward to walk on the water that he might go to Jesus, found himself beginning to sink.<sup>3</sup> Self-confidence will impair our usefulness again and again, if it be mixed with self-conceit. We must learn to pass on praise when it comes, and not take a

<sup>1</sup> S. Mark iii. 17.

<sup>2</sup> S. Luke ix. 55.

<sup>3</sup> S. Matt. xiv. 30.

percentage for our work, as if we were spiritual publicans farming the revenues of the Lord. We must learn to accept humiliations, which are sure to come, as the best help towards attaining humility. And, above all, let us labour for humility in itself, as a positive virtue, so much praised, yet so unpopular; so necessary, and yet so despised. It is one of the very foundation-virtues of Christianity. "Thy gentleness hath made me great."<sup>1</sup> "Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls."<sup>2</sup> "Blessed are the meek: for they shall inherit the earth."<sup>3</sup> "The other Mary"<sup>4</sup> appeals to us out of Holy Scripture, the namesake of saints associated with penitents, "the wife of Cleophas,"<sup>5</sup> "the mother of James and Joses."<sup>6</sup> Always this: her personality hid in others, and her goodness appearing as a result, herself hidden.

It is one of the commonplaces of our moral estimate. We often praise the work done by

<sup>1</sup> Ps. xviii. 35.

<sup>2</sup> S. Matt. xi. 29.

<sup>3</sup> S. Matt. v. 5.

<sup>4</sup> S. Matt. xxviii. 1.

<sup>5</sup> S. John xix. 25.

<sup>6</sup> S. Matt. xxvii. 56.



hidden workmen, and thank God for our unknown benefactors. We wake up to feel how much we owe to those who labour in the bowels of the earth that we may be warmed, to the lonely lighthouse-keeper or signalman, banished from the society of men through long hours, that we may travel in safety. We sometimes pause to think of the builders of our great cathedrals, whose names are so often unknown or forgotten; men who were contented to remain in obscurity, if only they might build a shrine in which posterity might worship God. It is well to translate sometimes these commonplace estimates of ours into the reality of our own experience. Think of Mr. Keble in his quiet country living in Hampshire, passed over and neglected by those who distribute the prizes of the world, and yet swaying by the influence of his devoted life the destinies of the Church of England in a crisis in her history. Think of the late Dean of S. Paul's, again, dragged up almost by main force from his small Somerset village to occupy the commanding position in London, from which he habitually shrank, and which he yet increasingly

dignified. His body lies now by the side of the little village church which he loved, while over his grave there is recorded the secret of his greatness, in the expression of his humility :—

“ Rex tremendæ majestatis  
Qui salvandos salvas gratis,  
Salva me, Fons pietatis.  
Quærens me sedisti lassus  
Redemisti crucem passus,  
Tantus labor non sit cassus.”

Labour for humility, if you would answer to vocation. It is a great thing if only Cleophas be a little bolder for our example, or James and Joses be a little stronger for our influence. It is a hard lesson to learn, the lesson of self-effacement. It is a hard lesson for young men entering on their work in all their pride of strength and fulness of endowment. “*Ama nesciri*”<sup>1</sup> seems a counsel of perfection, far removed from all modern methods. “*Si vis Divinus esse late ut Deus*” seems to have been written long before the days of advertisement ; and yet God’s ways do not alter. Let us learn to take

<sup>1</sup> “*Imitatio Christi*,” i. 2.

the second place if our post be given us in the second rank. Let us learn to take the first place if it be the post of danger, or unpopularity, or if it be a place where we feel we shall not shine. Let us learn to use the one talent, even while we are associated with those who are conspicuous for their five or busy with their two. Let us work for others, and with others, helping others forward and setting others free, and rejoicing most when we do the work, and others get the praise.

3. We are exposed, lastly, to an opposite hindrance in following out our vocation, the tendency, not to think too much, but to think too little of ourselves. This is a hindrance all the more serious and hurtful, because we do not always detect it. We get into desponding ways of looking at human nature, we talk of infirmity and congenital faults, we are firmly convinced of our own impotence in the little-mindedness which parodies humility, and we rest contented in the counsel of indolence which bids us consider that in less than a hundred years the impression which we made on the world will be but as the impression of the stone on the surface-water,

where the biggest splash is forgotten with the last ripple of the waves which reach the margin of the encircling banks. Let us never forget that the ghostly enemy with whom we have to contend is revealed to us as the devil, the accuser, the belittler, who minimizes our importance as the children of God, who depreciates the power of God's grace, and the exercise of our own will. There are many to-day who are feeding swine because they have forgotten their birthright, and their father's house; but there are also many who are paralyzed with what they call their temperament, and firmly disbelieve in all that grace has done to counteract the ill effects of its tendencies, and to utilize in it all that is capable of good.

Let no one despair, or think that he is incapable of answering to the call of God, by reason of a congenital warp of temperament. It is quite true that we differ in our temperament; in some the blending of impulse and characteristic tendencies leads in this way, in some in that. It is quite true that one is naturally disposed to one particular form of temptation; another spends his life being

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buffeted by allurements in another direction altogether. It is the despair of moralists, the constant menace to all schemes of improvement; "the sin which doth so easily beset us"<sup>1</sup> has come to be with many people a privileged intruder, whom it is impossible to dislodge, and therefore politic to tolerate. But it is a miserable thing thus to acquiesce in the dismemberment of our Empire, and to rest satisfied with our own impotence and unworthiness. The Holy Scriptures, which were written for our learning, are rich in the records of successful moral experiments made by the grace of God in the region of temperament, and the experience of any careful observer can add to the record from his own investigation. Faults of temperament can not only be overcome—that is something—but they can be utilized, until those tendencies which seemed to threaten the stability of our moral life altogether, become strong points in the character which has been braced by temptation, and perfected in the discipline of a protracted struggle. Surely we have not yet fathomed

<sup>1</sup> Heb. xii. 1.

the mystery of the selection of Judas by our Blessed Lord to be the man who should keep the bag—he with his hereditary tendency to covetousness, every coin as it clinked in the bag a fresh temptation, every outlay a fresh inducement to steal. And yet perhaps it was designed that through this temptation should be perfected the complete mastery over a habit which could not be masked, but must be subdued in the onward march of spiritual progress. Temptation is one of God's methods to draw out the virtue which underlies vice. "It is He that hath made us, and we are His."<sup>1</sup> Let this be the cure for the belittling of the slanderer. A firm conviction of our own powerlessness is a poor thing, after all. Despondency may quickly degenerate into a serious moral fault—the despondency which refuses to believe evidence, which knows that Lazarus is dead, which is certain that Christ can never rise, which knows neither the direction in which He goes nor His way of going. It was Mr. Spurgeon, I think, who warned his ministers that they were

<sup>1</sup> Ps. c. 3.

never likely to succeed in winning souls if they entered on their work without expecting to see any results. The key-note of the Gospel is joy, and therefore the pessimism of the day must needs be in opposition to its clear and confident strains. It may be that we are witnessing a mere pessimism of satiety, where the world is wearied with the glut of its pleasures. It may be we are witnessing a pessimism of fashion in a world which dances if fashion pipes, and mourns if fashion laments. It may be that we are witnessing the pessimism of fatigue, where, having pulled down all objects of reverence, the world wearies itself with frivolity, and sits down tired by the side of the swine which belong to the citizens of that country to which it has wandered. But the pessimism of good men is a blot on the fair page of God's glorious news—pessimism which says that one-half of the Christian world is pagan, and the other indifferent; pessimism which takes service in a cause in which everything is hopelessly wrong; pessimism, which only looks to be taken in, and to go from disappointment to melancholy, and from melancholy to an abandonment of a hopeless struggle, where

all loaves are stones, all fish are scorpions, where the cry of pain is mistaken for the note of pleasure, and where malignant powers veil their malice under the cloak of beneficence. "The joy of the Lord is your strength."<sup>1</sup> Once to have heard Christ's voice calling to us, once to have accepted the call, once to have stood in the breach, once to have had confident convictions, once to have had the certainty that truth must conquer, this must be our stay. It is better to be taken in sometimes, it is better to find geese where we expected swans and fools where we expected wise, than to sit calm on the heights and see others tossing on the sea where we have been afraid to wet a foot on the margin of its breaking surf.<sup>2</sup> It is

<sup>1</sup> Neh. viii. 10.

<sup>2</sup> "Suave mari magno turbantibus æquora ventis,  
E terrâ magnum alterius spectare laborem :  
Non quia vexari quemquam est jucunda voluptas,  
Sed, quibus ipse malis careas, quia cernere suave est.

"Sed nil dulcius est, bene quam munita tenere  
Edita doctrinâ sapientum templa serena :  
Despicere unde quâs alios, passimque videre  
Errare, atque viam palantes quærere vitæ."

Lucret. ii. 1-10.



better to be footsore and weary, and out of heart for hope deferred, as the weight of our armour presses on us, than to watch the evolutions of a combat in which we take no interest further than the satisfaction that we ourselves are not in it.

It is better to make mistakes than to sit on the cold watch-towers of a calculating cynicism. To be in earnest is a great step to take in forming a just estimate of our own powers, and in giving as an answer to the Divine summons, "Here am I: for Thou didst call me."<sup>1</sup>

<sup>1</sup> 1 Sam. iii. 6.

## LECTURE II.

### THE APOSTOLIC SPHERE.

“’Twill employ  
Seven men, they say, to make a perfect pin.  
Who makes the head, content to miss the point,  
Who makes the point, agreed to leave the join.  
. . . . .  
Seven men to a pin—and not a man too much !”

#### I.

IN considering the tenth chapter of S. Matthew it will be convenient to notice that our Blessed Lord’s words of exhortation, as there recorded, fall into three main divisions, each division closing with its appropriate “Amen,” as will be seen in vers. 15, 23, and 42.

The first division extends from ver. 5 to ver. 16, and may be entitled “Instructions.” This may be subdivided as follows : “Sphere of work” (vers.

5, 6); "The message" (vers. 7, 8); "The outfit" (vers. 9, 11); "The methods" (vers. 11-15, inclusive).

The second division extends from ver. 16 to ver. 24, and may be entitled "Warnings." And again may be thus subdivided: "The Apostolic relation to the world" (vers. 16-18, inclusive); "How to treat anxiety" (vers. 19, 20); "How to meet trials" (vers. 21-23, inclusive).

The third division extends from ver. 24 to the end of the chapter, and may be entitled "Encouragements," being thus subdivided: "Christ's own example" (vers. 24, 25); "Truth to be revealed in the end" (vers. 26, 27); "God is more to be feared than aught else" (ver. 28); "God's minute care for the very least" (vers. 29-31, inclusive); "Absolute devotion required" (vers. 32-39, inclusive); "The certainty of reward" (vers. 40-42, inclusive).

It will be obviously impossible to consider separately all these subdivisions, but in considering some of the main, and those which are of especial significance to us at the present day, we

shall probably be able to glance at the teaching of the whole chapter, which represents one of our Blessed Lord's longest and most significant utterances on pastoral work.

To-day, in asking you to consider as a subject "The Sphere of an Apostle's Work," I am asking you to consider directly the first subdivision of the first portion, contained in vers. 5, 6; while indirectly we shall be glancing back at the previous verses once more, and also at the parallel passages in S. Mark vi. 7.

## II.

And you will notice that this particular mission is strictly limited; it may be compared with and verified by, if you will, our Lord's subsequent mission to His Apostles, which was world-wide, to go into all the world, and to make disciples of all the nations. As principles of work they do not mutually exclude each other. I should be glad to think, rather, and be prepared to submit this to you to-day, that the one prepares for, and leads

on to the other. Most assuredly here the mission is closely defined and limited; negatively it is not to include either Gentile or Samaritan; positively it is to embrace the lost sheep of the house of Israel.

Have we here a great principle, a principle especially for those entering on work at all, and generally for those who are taking up new and untried departments of work—to work outwards from the more to the less, from the more amenable to religious influences to those who, either from ignorance or tradition, are estranged from it; from the more civilized to the less civilized; from the more taught and impressed to those who have not yet had the rudiments of instruction imparted to them?

It has been pointed out that this was a tendency in early missionary enterprises to the heathen, to plunge into the wildest and most uncivilized regions—just one soldier of Christ here, another there, one isolated pioneer with often no supporting army behind him; when the truer method would have been to work outwards

from civilization to savagedom, from the coast to the interior, from mission settlements to new ground; to advance, not as a private enterprise of one man, but with the organization of the Church behind him, the Kingdom of God at his back.

Is there not the same tendency now in choosing our sphere of work, to plunge into the most abandoned, hopeless, and overwhelming conditions of work, and to despise everything which has not in it an element of the heroic? The ministry has felt the strain of the rush upon the towns as much as, or even more than, other professions and interests. God forbid that there should be said even a word of disparagement in view of the absolutely overwhelming needs of our great cities, which now totter on, not only weighed down with the load of sheer animalism which is a terror always with us, but in too many cases deflected from the healing ways of Christ by a scientific paganism. Mere civilization, we might have thought, had been tried and found wanting. It is being tried again; we must patiently wait

until men's eyes are opened once more by the inevitable result. Most assuredly the work of the Church in great towns needs all the help that we can give it, but it does not follow from that that it is the only sphere of work, or work for beginners, or even work for every one, if only we had sufficient resources in men and means scientifically to apportion our workmen.

Mission work in foreign lands needs our best men; work in great towns needs our best men. But do let me put in a word for country towns and villages. There is no doubt that they will suffer if we are not careful. The word "pagan" is suggestive in its meaning to us, and we may arrive again at the most sinister meaning of that word if Christianity, which began in the towns, leaving villages comparatively untouched, once more returns to the towns, leaving villages abandoned. Country people have souls, they have needs, they have vices, they have capacities. Their influence spreads far outside the narrow circle of their own villages. Semi-Christianized towns surrounded by semi-pagan villages will be

a state of things which we cannot contemplate without dismay. But, quite apart from considerations such as these, if we were dealing with a properly organized ministry, the ideal preparation for one entering on that ministry would surely be work in a country town, or even in a country village, *i.e.* in a manageable sphere and not in a place where he is pressed and harried out of all regard to right reason; where he gets into the miserable state of having time for nothing, until nothing has its proper time. Where he lives from hand to mouth, never opening a book, with barely time to say his prayers; where the population in his district changes once a month, in different variations, all of the same type, in a district where, in many cases, to rise in respectability means an immediate emigration to a better neighbourhood.

In the country, on the other hand, the temptations lie in another direction. In some very quiet places there is time for everything, which may mean doing nothing. But it would be quite a mistake to suppose that work in the country means necessarily an abundance of leisure. I



suppose, for real, hard, disappointing work, it would be difficult to surpass the exacting claims of a large, scattered, agricultural centre, where, to make way at all, the work must be incessant, protracted, and full of physical and mental strain. But the great advantage of such work is to be found in the fact that it is, for the most part, to work in a manageable area, at least as regards population. Here the priest may learn to know thoroughly individuals, to make his study of mankind, and to test his methods of dealing with them. Here, at all events in country towns, he will meet great variety of characters, all of which need separate treatment—farmer as well as labourer, tradesman as well as the independent. He will be brought face to face with old traditions, and parochial customs, and an appreciable public opinion which extends far beyond the congregational limits of those who worship at one church. Here, when a man has learned to read and pray, to study character, to feel the weight of prejudice and the need of self-repression, when he has learned to do various and difficult things, he will be the better

fitted, later on, to meet the exacting work of a large town without being carried away by it; to bring to bear on it his methods of dealing with single souls, which never can be superseded in favour of aught else; and, perhaps, to concentrate on one definite sphere of work the multiform capabilities which he has developed in dealing with many kinds of work. It would seem to me that the ideal sphere of work for one entering the ministry, would be, first, a country town to learn methods, and then a special adaptation to a special work, either in the obvious and arduous duties of a large town or in the less obvious difficulties of a country parish.

Wherever our sphere of work may lie, either in town or country or the mission field, we shall still find the benefit of attending to the principle of working outwards. Israel first, Samaria next, and the Gentiles afterwards.

(a) It is the aim, I know, of some people to devote all their efforts to organization and public work; we ought to be very grateful to those who have time and energy for it. Some people, when

they receive a benefice with an income and a house, regard it at once as an ἀπόρρη, a providential point of departure from which they can indulge in public duties. All committees, all public meetings, all conferences, all public schemes to which they can obtain access, have their prompt and deliberate attention; no question of reform passes them by, no board or charity finds them irresponsible to the claims on their time and intelligence. The diocese goes proudly forward, the rural deanery blossoms as the rose, but the parish—— All the machinery is excellent; the schools, under the best teachers, win the highest commendation for excellence; the choir and ringers are carefully hemmed in by a code of rules which has diocesan sanction; the S.P.G. deputation makes it his centre; and the people seem conscious that they are a model parish, a pattern of organization and financial soundness, and that they are generally in thorough repair. And yet it may very well be that this same parish is not exercising the best or highest influence on diocesan or Church life, in spite of its organization.

You may take it as a sound principle of universal application that no lasting work is ever done in any parish, or in any department involving cure of souls, by a priest who is often absent from his own peculiar work, and who does not make it his first care. "The best soil for the field," says the German proverb, "is that in the farmer's shoe." A parish, if it is to be in good order, needs constant personal attention. You cannot put people into an organization, and expect them to go. A guild may meet regularly and be well attended, but it will not therefore and thereby be carrying out its objects. A school may gain prizes and commendation, but not be at the same time in a really satisfactory state. But, quite apart from this, in spiritual matters certainly, we work outwards, from our people to our organization, not from our organization inwards to our people. We get our congregation, and then we enlarge our church. We gather in our individuals, and then we have our guild. We perfect our school according to our requirements, and widen as we go. And this will be a constant, ever-extending principle; the parish

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priest will surround himself with circles of living fire, which will widen outwards and outwards until they reach the diocese, and through the diocese the Church. No real diocesan work can be done at the expense of our own parish.

(a) The first thought of every parish priest will turn to his schools. They contain his children, his family, they represent the rising generation, he has special responsibilities to them, and the work of God cannot really go on without them. Do let us realize this. Here is the first circle of living fire with which the Apostle of God must surround himself, if his mission is to extend outwards and spread. And yet, strange to say, there are few things about which clergy are more apathetic than the schools. They will talk about them, speak about them on platforms, write to the newspapers about them, but not teach in them. Here is a plain simple duty, without which the parish priest cannot hope to influence his people and the Church—to teach the children. And when I talk of teaching in the schools, I mean the day schools, in which the children of the parish are gathered

together to receive the moral, spiritual, and intellectual outfit which is to make them ready to take their places in life. If these schools are taken out of the hands of the clergy, *quâ* clergy, by a Board, of course *cadit quæstio*. Then, as matters stand at present, there is no opportunity for the parish priest to enter as a teacher. Only, even at this stage, let us not fail to recognize that, instead of being the first thing to part with, as is too often the case, under stress of straitened means, the schools should be held to the very last gasp. I have heard of a case where £1000 have been spent on some luxury of Divine service like an organ, and the schools thrown upon the rates for want of funds; surely this is to reverse all proportion. I cannot conceive a greater blow to pastoral work than suddenly to find all the children withdrawn from influence, instruction, and care, and handed over to a body whose very profession of Christianity even, depends on the chances of an election. I know I am speaking to-day in a city where a great and noble work is being done in Sunday schools. You will not accuse me of seeking to

disparage those institutions, if I say that a Sunday school can never make up for the loss of the power of teaching in the National day schools. In the first place, in these days of pressure, when children are being driven at a great speed, and crammed with every sort of knowledge, useful and otherwise, is it possible, is it fair to expect that any solid and serious teaching can take place on the weekly day of rest? It is true that Saturday is a holiday as well; but if the child is taught to observe Sunday as he ought to observe it, it is not only that he is having extra work on that day, but that it is being made a hard day of especial labour; because the confinement and the exacting nature of Divine worship, especially to a child, must be added to the work done in the Sunday school. And so we so often find that it becomes impossible, partly from lack of trained teachers, partly from lack of time and from fatigue, to make Sunday school in many parishes any more than negatively a keeping out of mischief, or keeping amused and interested, a gathering together for church, children who would otherwise be in the way at home, or

in some manner be in danger of being perverted by godless parents. Probably the greatest triumphs of Sunday school are in the classes of older boys and girls who are not under instruction in the week-days, and their greatest utility in their subsidiary preparation for Divine service.

The right of teaching the great truths of our faith, as part of a complete system of education in the day school, either *per se* or *per alium*, or both, is based on very sound and important principles, and is of the very last importance to the parish priest. First, as a matter of principle, there ought to be no divorce between the different branches of a sound education; the State ought to be unwilling to give up religious teaching to the private enterprise of the Church, the Church ought to be unwilling to part with secular education to the State, as if both one and the other only had a care for their own special departments. Education in its completeness is a sacred thing, and ought to be the especial care of him who has the welfare of the parish at heart, while he labours that, as far as in him lies, "the man of God may be perfect,



thoroughly furnished unto all good works.”<sup>1</sup> These following words are well worthy of our serious consideration as emphasizing this point:—

“Christians can have no objection to giving the very best instruction that can be given in this so-termed useful knowledge; but they cannot admit that it is an adequate substitute for the knowledge and love of Jesus Christ to teach a boy algebra, or history, or the languages, or the art of reasoning. Nor can the heart and will be safely left to parents and clergymen, while the whole real training of the intellect is made over to the secular schoolmaster. The secular schoolmaster is too likely, in the long run, to be in England what he generally is in France; and secular educationists, who are strongly opposed to teaching the definite Christian Creed, do not always object, at least violently, to a systematic depreciation of all Christianity whatever on the part of the teacher of useful knowledge. But even if the secular educator be a silent Christian—silent under the constraint of the system which he administers—the

<sup>1</sup> 2 Tim. iii. 17.

effect upon the boy's mind is disastrous ; the tree of knowledge, of partial knowledge, is planted by other hands than those which plant the tree of life. The silence of the master, to whom the boy is conscious that he owes the full expansion of his mental powers, more than counterbalances the mother's voice, who is 'no doubt so good, but of course not really educated.' And when this division between intellect and heart is complete in the soul, it is not difficult to predict the consequences." <sup>1</sup>

But, quite apart from this great principle, teaching in the school is certainly productive of these four advantages. It enables the parish priest to know his children—a knowledge which they, at all events, will many of them value, and which they will remember in the after difficulties of life ; secondly, it will win the hearts of the parents, who look upon the frequent presence of the clergyman in school as at least a guarantee of good order, and perhaps as an indication of a

<sup>1</sup> Dr. Liddon, "Christ and Education," p. 231. Sermons preached on special occasions.

real interest in those near and dear to them; thirdly, his presence there undoubtedly tends to set a good tone, to secure that "religion" shall have an honoured and important place in education, and not degenerate into a poetry, reading, geography, or history lesson; and, lastly, as a training for himself it is invaluable. How to keep order, how to simplify a lesson, how to impart to others in an attractive way what he himself knows,—these things do not come naturally to some, and need development in all; while as a study of human nature in those whom he hopes to mould and train for God it is of the very greatest importance.

(b) After the care of the school comes the care of the choir. It is surely much to be desired that those who are associated with the priest in offering the services of God should be clothed with righteousness, and should offer not only the best musical service of which they are capable (and this is important), but should also be conspicuous for their good behaviour, reverent devotion, and for the earnestness of their home life. In the desire for a thorough revival of worship, which

characterized the Church movement of sixty years ago, a great many things were done in a hurry, and done unadvisedly, and most certainly in some cases the development of so-called choral service has been unwisely and extravagantly pushed. Things which are edifying and beautiful in a cathedral with a highly trained choir become unedifying and exasperating in a small church, where the musical capacity and the musical appliances are wanting. There are two sides to choral worship: the one is to offer to God the most perfect musical offering which human skill can produce, offered vicariously by the choir for the congregation; the other side is the united effort of the whole congregation, led by the choir, to praise God with the best member that they have. The one belongs to cathedrals and certain privileged and selected churches, the other is the type for the ordinary congregational worship of the ordinary church. And surely the parish priest ought to set his face against the tyranny of the choir, against the Sunday concert, unpopular and unedifying, and which, more than ritual or the absence of it, is

*Walter's last line  
for his name*

tending to empty the churches of those who have been reduced to silence by the unedifying clamour and the unintelligible rendering of the Divine service. A perfected offering of a perfect service is a beautiful thing, a united worship of a congregation is a beautiful thing, but that which is neither one nor the other is an evil which needs a drastic remedy. A parish priest must never allow himself to be goaded into what he believes to be undesirable by a fraction of his congregation, not even if it means the threat that the choir will refuse to sing any longer. It cannot be repeated too often that very great care should be bestowed on the choir ; it is a position full of temptation, and a bad member of the choir may do a very great deal of harm. Above all things, avoid any foolish sentimentality. The boys of the choir should be treated with firm discipline, and generally with a complete reversal of S. Gregory's generous estimate as *non angeli sed Angli*. Any one who is weak in discipline, or who is not prepared for a very difficult and disappointing task, should not, if it is possible to avoid it, undertake the management

of the choir, which needs special qualities and special grace. But it is all-important that this ring of fire should burn clear and bright with a heavenly lustre.

(c) After the choir come the communicants. Here is a very special band, which represents the general's bodyguard in an army, or the sixth form in a school; those who ought to be the most trusted, the most representative of true Christianity, the best instructed of the parishioners who gather round the Church. Here is pre-eminently the body of "the faithful," on which it is impossible to spend too much care, if it be done with wisdom, purpose, and discretion. I suppose here we should keep two ends in view, the perfecting of the individual and the endeavour to secure that the different individuals thus being perfected should help each other in the co-operation which is so conspicuous in the evil for evil, so deficient in the good for good.

As regards the first of these ends to be kept in view, I would earnestly press for a distinct recognition of the fact that the true methods of pastoral care will be found in dealing with the individual.

We are not medical professors who scatter broadcast certain principles of the laws of health, which men may assimilate, develop, adopt, or leave alone. We resemble rather the dispensing doctor, or the consulting physician, or the medical practitioner, who deals with each case after a careful diagnosis of the patient's case, and with a discriminating knowledge of the precise needs which have to be supplied. I think few things are so painful as to read the letters which appear in the public newspapers from men who would be the first to admit that they have no personal knowledge of the subject, denouncing this or that particular method of individual dealing with the souls of men. The testimony of a man who has been the round of the hospitals for years, and who has had a large private practice dealing with all sorts of difficult cases, is worth a whole volume of lectures delivered by men who have never set a limb, performed even a simple operation, or practically dealt with a violent epidemic. If you want to know the practical bearings of such a thing as, for example, Confession, {such Confession as is mentioned, allowed, and regulated in the Prayer-book,}

do not ask the newspaper controversialist, ask the practical soul-doctors in their parishes, and they will tell you this, among other things, that the thing which surprises them most is the quantity of *good* people who are in urgent need of help for their souls. You would find, if you only knew, that it is often among the best men, the communicants, the devout, the earnest, that there is a life-sorrow, yes, and very often a real life-canker, which needs treatment and special help. All I would say now, and I speak from considerable experience, is this:—Keep an open mind as a priest on this subject, distrust controversialists, and ask those who know, and be loyal to the Prayer-book. Most certainly if the }  
{ Church of England forbids compulsory Confession }  
{ she also forbids compulsory non-confession. But }  
this is a detail; the question is a wider one. The faithful have to be built up; you must know how to give them higher spiritual instruction, you must keep abreast of modern questions in order to help them, you must watch for them, pray for them, encourage them, and make yourself accessible to them. It is better, after all, to risk being invaded



by the thoughtless intruder, the tiresome dabbler in scruples, the person who will not think for himself, if it leads people to feel, "Well, at all events, here is a man who never seems to grudge me his time, his interests, and his sympathy." { Think, my brothers, if ever you are tempted to be impatient, of the Incarnate Son of God, with all the scheme of a world's salvation waiting to be wrought out, yet allowing Himself to be stopped here, and questioned there, and stayed, until He could cure the poor body, or restore the poor diseased mind—everything, anything (it seemed to be sometimes) but the soul. But He never was hurried, repellent, or impatient. } Be accessible, and lay yourself out to reach the individual, more especially those whom you sometimes think are secure and to be neglected with impunity—the earnest communicants, the flower of your flock, the props of your parochial commonwealth.

And then you will be led on to deal with them collectively, to deal with them in such a way as shall cause them to help each other. There are generally two ways, one or both of which are useful.

There is the Communicants' Guild and the Communicants' Class, in which from time to time the communicants are brought together to make them feel how many they are, that evil has not got everything its own way, that they have duties one towards another, that they ought to lead a careful life of rule, and be regular and punctual in their religious duties, and prepare for their Communion with penitence, purpose, and devotion. I have already spoken fully elsewhere of the Class, and we all know something about the Guild, I would therefore only say now that these cannot be expected to go automatically, while the parish priest stars it on platforms, or generally goes his own way. They must be a first duty, with which nothing must be allowed to interfere. I would further add that there is an air of discomfort about school-rooms and class-rooms, that if the individuals who compose these classes are to know the way to the priest's house, it is desirable that they should be encouraged to meet there, if there is sufficient accommodation for the purpose. I would further add that there is an extraordinary caste feeling in

the quietest parish. Old men and middle-aged men do not like to be mixed up with boys; it makes them shy and uncomfortable. Servants will like to keep to themselves, or the mistresses will wish it for them. Those who are struggling on the edge of society are much more particular than those whose place is assured. And shyness everywhere has to be allowed for as a deflecting influence which affects every message—no, he is not proud, he is shy. It is not sullenness, it is shyness; } shyness will make a man untruthful, awkward, } irregular in attendance, unreceptive. It may take years to break it down, and if the priest himself is shy and donnish it will never be broken down. To learn to be brave without being flippant, to be reverent without being reserved, to be free without losing your proper dignity,—this is a great secret in dealing with classes and guilds. Those who are lacking in seriousness, and those who are lacking in sympathy will never do much good in this direction. But work for your communicants, study their needs, study them as individuals, study them in classes, and always stoutly refuse to supply to

any one, except to the Bishop, statistics and numbers, and any account of those trees which grow in a fool's paradise; for it is only too possible that the people whom the parish priest will be most ashamed to meet at the Day of Judgment will be those whom he pressed to draw near to Christ, without taking proper care to acquaint himself with their needs, or to remedy their imperfections.

(d) Then, in our Apostolic Mission we have to reach out beyond the Israel of more devoted Churchmen; we have to go to the Samaritans—those who are on the border-land between Church and Dissent—and right away to the Gentiles, to that loose fringe of unbelief, misbelief, absolute indifference, which is such a very difficult problem to all who are entrusted with the cure of souls. It is of the very last importance that we should go to these with a living Church at our back, that there should be grooves and niches into which we can place the reclaimed, a living society, a spiritual benefit-club, whose help and whose advantage will appeal to those who are being brought out of darkness and error into the clear light and true

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knowledge of God, Who has come to seek and to save that which is lost.

(e) And here it is perhaps desirable that I should say a word about seeking those that are outside. I feel most strongly that we have to guard ourselves against thinking only of a select few, and of using the church as a luxurious religious room for the well-to-do, the spiritual, and the refined. We find in some places a tendency to drive the children into schoolrooms, and the very poor into mission-rooms; these may be necessary as stepping-stones, but do not let us rest there. We want to make our churches more than we do, the common home for all. But, of course, the difficulties are many and obvious. There is one thing only I would insist on now, which I shall hope to return to in another lecture, and that is, if we are to reclaim those who are outside all religious influence, we must imitate Him Who came to *seek* that which was lost. I do not think anything can exonerate a parish priest from the systematic duty of visiting his people in their homes. So much has been said about it that I should only be

repeating what you know if I enlarged on it. But most certainly if you do not visit, you will be the servant of only a minority of your parishioners; some of the most needy and important cases will escape you, and your ministrations will fail in directness because you do not know your people. Difficult and unattractive as it is to some minds, yet it will bring its own reward in the real joys of sympathy and the sense of power which belong to him who knows the conditions in which he works. But this work must ever be outwards from the central fire of the parish priest's own life, until he touches with a living glow the dead mass of indifference which lies all around him.

### III.

And now, perhaps, we are in a position to see that it is not without reason that the sphere of work and the details of mission are preluded with the names of the Apostles. The personal element must always be of very great importance in

Apostolic work, in this sense, at all events, that he who would be an Apostle must first have been a disciple. We have already thought of the personal summons, the call from One Who knows all, and wants all our life—but not as it is. Take the life of one like S. Peter, trained from the fisherman into the Apostle, and see how severe was the process, how great the anguish before he was able to realize the ideal which Christ saw him to be capable of attaining, and sketched out for him. There were times when he seemed to be far off } from being the Rock, but, as surface after surface } came away, the rock was found at last, laid bare by } the strokes of penitence.

“Why of all the countless faces which I meet as I walk down the Strand,” says Dean Church, “are the enormous majority failures—deflections from the type of beauty possible to them?” The call of Christ does not mean to us, “Come as you are, and I will wrap round you the cloke of oblivion, and make up for all deficiencies.” He calls not } the man as he is, but the man as he may be, the } man as He sees he will be in the ideal possible to }

( him by co-operating with grace. And therefore to receive the call is at once to become a disciple, as a preliminary to being an Apostle. Where has the failure been? What is it which the tell-tale face indicates? Is it sensual passion unsubdued? Is it weakness brought about by a shrinking from hard things? Is it irritability? Is it vanity? If as men we are able to read the different marks of expression, what must be the evidence of character as it stands revealed to the unerring eye of Christ! It is a long task, a difficult task, a task which sometimes seems to overwhelm a man, to grapple with the evil in himself. Happy the man who faces this duty before he enters the sacred ministry. To patch up and repair while he works, to do work with a machine only half ready, is a task which is injurious to the man and unfair to the people. There ought to be in every one who aspires to the ministry a real business-like dealing with the past, and with any entail of evil habit which it may have left behind. For Christ wants us, us ourselves, not ourselves with the unnatural accretion of sin, which is abnormal and hindering,



and ought not to be there if there is any hope of reaching the ideal of our lives. The disciple learns the lesson thoroughly of what is meant by "Follow Me;" "Take up the Cross." He learns that his Pattern is faultless, full of sustained beauty, uncorrupted, grave, sincere. He learns that the Cross means shame, that it means agony, that it means a long struggle; and the disciple who has taken up the Cross becomes the Apostle of the Crucified to a world which is waiting for the fruits of salvation.

And if discipleship goes before Apostleship in preparation for the ministry, in the sense that an earnest preparation and discipline of self should precede the ministry, in view of the stains of life, still, however perfectly and earnestly this may be done, discipleship must precede Apostleship always, as a daily duty, throughout the ministry. The defilements and failures incident to daily work must be noted and made subjects of penitence; while the daily message of the Apostolic life must be learnt from the lips of Christ in the daily devotion so absolutely necessary to such a life. It is the constantly repeated story, "I have no

time." The disciple goes forth thoroughly equipped, with all his good resolutions bound fast about him. He has settled it with himself that as an honest man, to say nothing else, he must say day by day the offices of Matins and Evensong, as appointed by the Church. He has settled with himself that each day he must have a fixed time for meditation; a fixed time for his private devotions, including midday prayer; a fixed time for study, for intercession, self-examination, or whatever religious exercise he knows his soul to need. And then gradually, as he goes further and further into the business of the ministry, worldly cares and duties gather round him like hungry wolves; he throws to them first the things he cares least about; for instance, his meditation, as being difficult and hence distasteful, goes first; then follows study, then the daily Office, then his midday prayers, then his private prayers are more and more encroached upon, until they become poor lifeless fragments repeated as a duty by a tired brain and sleepy soul. And still his work increases; he works and speaks, and preaches and organizes, and tabulates results. The

blaze is bright and strong, but as his efforts cease, when he is removed elsewhere, all dies down again into the cold grey ash; there was no solid fuel, no spiritual work, only activity. And the work burns itself out, because its flimsy material is gone.

It cannot be repeated too often that kindness to our people, a true sense of their needs, dictates to us the necessity of true spiritual fullness in our life. Let us do less, that we may effect more. Labour to be quiet; do solid work, even if it be slow work. There is a symptom of disease known to doctors as *festinatio*, where the victim must always be doing something, and never can sit still. There is a disease of this kind, most certainly known to spiritual doctors, which causes Apostles again and again to fail in their mission, because they will not take time to be disciples.

#### IV.

And let us notice that when our Blessed Lord sent out His Apostles, we are told by S. Mark

that He sent them out two by two:<sup>1</sup> δύο δύο—*“cœpit eos mittere binos.”* In thinking of the Apostles' sphere of work, do not let us forget our association with others, which Christ seems to desire and provide for. There are many mysterious thoughts which gather round this, which we have no time to enter into now, which find perhaps their fuller realization in the Creed, “I believe in the Communion of Saints.” You are experiencing now, as one of the advantages of a University life, the help which is conferred by companionship with others, the mixing with people of different tastes, the criticism or sympathy which you receive, and the friction which wears down rough angles. And, at all events, in the beginning of our ministry directly, and throughout our ministry indirectly, we shall be associated with others. A thorny chapter is opened very often when we begin to discuss the relation of vicars to curates, and of curates to vicars. There are difficulties which belong to life in the clergy-house, as well as difficulties which come to the

<sup>1</sup> S. Mark vi. 7.

man living alone. Only let us realize, just touching on the edge of a difficult and important question, that there are especial dangers to be avoided, as well as duties to be done, which arise from the fact of our association with others. Remember S. Thomas is associated with S. Matthew in this list before us—one, that is, who seemed hesitating and unenthusiastic—with one who had changed his whole career to follow Christ. Remember that one of the Apostles must have gone with Judas. }  
However difficult it may be to work with others, we may be sure that there are duties belonging to it, and privileges which come to us from so working. S. Mark owes a great deal to his association both with S. Paul and S. Barnabas. S. Paul himself owes a great deal to the kindly trustfulness of S. Barnabas. Yet there are difficulties—we cannot ignore them—clerical rivalry, clerical jealousy, who is to sit on the right hand, who on the left, and the indignation felt against those who seem making unreasonable claims. God has put before us, again and again, that His work is vast, and has many departments, that one is

an eye, another an ear, another a hand, another a foot, and that as long as the work of the Lord is being done, we ought to rejoice in work which is being done for Him, even if it is not done by us. Never mind being corrected, or put on one side, or seeing others preferred before you; it is all excellent discipline, calculated to bring out the good points in character. Remember the old saying of S. Ignatius, if ever you are tempted to resent the discipline which comes to you in common life, or the discipline which comes to you from those whose duty it is to administer it, Πάντας βάσταζε ὡς καὶ σὲ ὁ Κύριος.<sup>1</sup> There is much that we have to receive from others, much that we have to confer upon others, much that we can do for the work of God in recognizing others, if only in this, that by doing our portion of work faithfully, we can so give subsidiary aid to the cause of God, while we set others free to do their own special work, by our faithfulness in that which is least.

<sup>1</sup> St. Ignat., "Epist. to Polycarp," 1.

The sphere in which we work, as well as our vocation, must be a point in which we carefully respond to God. And having found our sphere, let us be faithful and diligent to fulfil our work in it.

## LECTURE III.

### THE APOSTOLIC MESSAGE.

*“Væ enim mihi est, si non evangelizavero.”*

#### I.

WE pass on to-day to consider the Apostolic message which is to be found in the seventh and eighth verses of the chapter which is before us. These verses form the second subdivision of the first section in the analysis which I ventured to submit to you in my last lecture, and they contain nothing less than the purpose of the mission which Christ confided to His Apostles: “As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.”

The visit of an Apostle must have been a memorable occasion, as it was designed to be full



of blessing. We can picture to ourselves the pair of peasants drawing near to some town or village—men whose appearance and outfit contrast strongly with their supernatural claims and promised blessings. Perhaps it is some village on the shore of the lake, known to them in their old fishing days, with its white walls and flat roofs. It was all so different to them then, when their relations to it were either commercial, or social, or perhaps only those relations which exist between those who are bound together in the freemasonry of a common profession. Or perhaps it was one of the larger towns which they penetrated, where the funeral procession would meet them at the gate, where death had been busy with his dread severance. Or they see the physician passing into the homes of the sick; or they cast a glance of pity on the palsied and stricken limbs stretched out in the shade to attract the attention of the passers-by. Or they hear the mournful cry of the lepers, or the shriek of the demoniacs, as they fly at their approach. How often they had seen and heard all this before, and now how

strangely altered are all their relations towards it! It has been said with great beauty, "We do not expect people to be deeply moved by what is not unusual; that external element of tragedy which lies in the very fact of frequency has not yet wrought itself into the warm emotions of mankind, and perhaps our frames could hardly bear much of it. If we had a keen vision and feeling of all ordinary human life, it would be like hearing the grass grow, and the squirrel's heart beat, and we should die of that roar, which lies on the other side of silence. As it is, the quickest of us walk abroad well wadded with stupidity." But now they had to be alert and vigilant, to watch for the symptoms of a world's suffering. The ambassadors of the King of love sent to cheer, sent to heal, they at least could think no form of human suffering alien to their sympathy.

And our thoughts pass away at once to the young priest entering for the first time on the scene of his ministry, the mute wail of failure which hangs over the most lovely scenes of natural beauty, the marks of pain and weariness, so obvious

that he can only wonder at himself that he never should have noted them before. These appeal to his watchfulness, and challenge his powers. The roar of the great city as it smites upon his ear becomes strangely articulate to him in its component elements of toil, sorrow, failure, anguish, weariness—the roar which the mighty machine of human life throws off as it goes about its task, while the car of progress drives ruthlessly on, paying little heed to the sick, the dead, the lepers, the demoniacs, which litter the track of its chariot-wheels. “Nothing but the infinite Pity is sufficient for the infinite pathos of human life.” And to be a messenger from the Court of infinite Pity means a tenderness and patience, and a minuteness and variety of ministration, which at times will seem almost infinite too, and only remotely connected with the work of an Apostle.

And yet there is no time to moralize or to mourn; to heal, to raise, to cleanse, to cast out, these are the duties laid upon an Apostle. And well can we imagine the blessings which attended an Apostolic visit. Holy Scripture allows us to

see what it meant, in a description of one of the early working days of the Christian band. "And by the hands of the Apostles," we read, "were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one."<sup>1</sup>

It is a thought which will come back to you sometimes in your ministry. Has the fact that I have been stationed where I have been stationed made any difference to the men and women who have passed under my care? Are there any sick

<sup>1</sup> Acts v. 12-16.

the less? Any dead the less? Any lepers the fewer? Any fewer demoniacs? I was sent with my message to deal with these troubles, and to heal those afflicted by the heavy hand of God; what account am I going to render to Him, when I return, of the mission wherewith He entrusted me?

## II.

In looking closer at the details of the mission thus entrusted to the Twelve, we see that it is sharply divided into two parts, the proclamation of a message, and the importing of certain specific blessings in the way of relief to those who could receive them.

It will be necessary to look at both of these somewhat closely, if we are to realize the permanent instruction which devolves to us from this temporary and extraordinary provision.

And first of all there is no doubt as to the prominent position assigned here and elsewhere to the proclamation of a message. "As ye go proclaim," as heralds might proclaim the near

approach and setting up of a spiritual kingdom. This is a duty which still devolves with very great emphasis on any who seek to be Apostles of Jesus Christ. It is a duty which has suffered in two directions. First in the pressure of one of those strange reactionary tides of feeling, which always result from undue insistence, on one side or the other, in opposition to the true proportion of faith. The preaching of the Word was at one time allowed to overwhelm the setting forth and the bringing forward of the peculiar benefits which Christ has willed to bestow on humanity in His Church and Sacraments; so that when the reaction set in, as it was bound to do, there was a tendency to minimize the preaching of the word, and to forget the place which it was designed to occupy in the Apostolic mission. And then, secondly, there was a mistake as to the terms of the proclamation. One glance at the words before us will suffice to show that the gospel is a proclamation of good news, not a dissemination of good advice, and people had forgotten this to such an extent that to preach Christ and to preach the gospel

were taken to indicate some very spiritual form of teaching as far removed as possible from all ordinances and Church regulations. Men forgot the proclamation of the kingdom, the great stress laid on Baptism, and Who it was that instituted that Sacrament. They forgot the voice of antiquity, and the living voice of tradition, and so Church and Sacraments began to be regarded as marks and badges of a party, who unintentionally, but yet really, were opposed to the simplicity of Christ. The mistake is a serious one, and one which might have vital consequences on our pastoral work if we were to fall into it. It will make all the difference to our teaching and methods whether or not we believe ourselves to be teachers of a system of morality higher than the world has hitherto seen, but still a system of morality; or whether we regard ourselves as proclaiming an event in history, to which we have real relations of memory, affection, and of real and beneficial appropriation; or whether we believe ourselves to be extending and developing a kingdom of God upon earth, with laws and customs and obligations, minutely

planned, Divinely sanctioned, and exactly adapted to the wants of men. |

We are living in an age of experiment, when opinions and schemes and Utopias are planned and carried out by companies; when there are combinations and guilds of conduct, and associations which act as bodyguards to single virtues. There is a rivalry to try some new thing, and to develop fresh schemes to suit the waywardness of human fickleness and love of change. And yet how often we find a reluctance displayed to take Christ at His word, and to develop and display His Divine scheme for the sanctification of mankind! The Church is His Guild, His Association, His Kingdom, which it is ours to proclaim, and ours to set up; and we are not faithful to our commission if we forget or put aside this part of our duty. The gospel is good news of a Saviour Who died to atone for our sins, but also to give to us the means of sanctification, or, in other words, to enable us to do that which no scheme of morality by itself can effect, namely, to carry our knowledge of what is good and true into real and effectual action by the operation of grace.



The proclamation of the Kingdom of God is a real part of the pastoral work ; to set up and keep in repair the sheepfold into which can be gathered the flock of God in the face of all the dangers and difficulties which threaten them.

“I believe in the Holy Catholic Church.” It will be a good test of our intelligent grasp of Christ’s message if we can settle with ourselves now what we should do with this article of the Creed, if we had to explain it, for instance, to a Confirmation class of village youths, such as may come to us at any time for that purpose. Shall we ignore it, pass it over altogether, or explain it, as we fondly imagine, as the Spouse of Christ, the Body of Christ, or even the Kingdom of Christ, in words which mean perhaps a little to us, but absolutely nothing to those who have only imperfect ideas of the meaning of language, to which our explanation has contributed no elucidation, because we ourselves do not quite know what we are talking about ?

Do remember, in passing, that all theological terms, and all which we hold implicitly, will have

to be translated and made explicit in the language and ideas of those to whom we minister. An elaborate sermon, carefully worked out to our satisfaction in every point, may convey nothing to our hearers if we do not speak their language. So, once more, what are we going to say to mothers who hesitate to have their children baptized? Have we anything to say, except that Baptism is a Church custom? What are we going to say to a man who does not believe in Confirmation, or see the good of Holy Communion, or who believes that Absolution is a futile attempt on the part of a man to forgive sins? Have we any connected system in these matters? Can we fit them into any definite message which comes from Christ? When we think of what a stumbling-block such things as the Church, Holy Baptism, Confirmation, Holy Communion, Absolution are to many, it is certainly desirable on our part that we should know their position, whether they are to be pressed or no. They are weighty words, so often quoted, spoken by the present Archbishop of Canterbury in the consecration services of Truro

Cathedral, where, after pointing out that the Church is not a combination of those who thought alike on the necessity of a union for religious purposes, he goes on to say : " In the New Testament, on the contrary, the Kingdom of Heaven is already in existence, and men are invited into it. The Church takes its origin, not in the will of man, but in the will of the Lord Jesus Christ. . . . Everywhere men are called in ; they do not come in and make the Church by coming."<sup>1</sup> Certainly if we can show that in the Church we have a Divine system, which cannot be taken up or let alone with equal indifference, our work must be on a stronger basis, and in a more intelligible condition, than if we timidly and apologetically press on unwilling congregations rites in which we only half believe, or commend as picturesque symbols to a generation which has no imagination, and dislikes symbolism. If Baptism is a human invention, and the Church one out of many of the conflicting sects, we should be the better without one or the other. If they

<sup>1</sup> "Twelve Sermons preached at the Consecration of Truro Cathedral," pp. 17-20.

both are part of the plan of Christ, we cannot disregard them. Is not my ministry bound to be more effective if I can honestly say, Here is set up in your midst a great benefit society, a club which confers privileges and demands duties in return, something with which you are familiar as beneficial and even necessary in your ordinary business life, a combination for mutual benefit with a rich capital? Is not my ministry likely to be more effective if I can show how the Church and her Ordinances all hang together in a connected scheme, in which birth-sin and actual sin, and temptation and weakness, and daily needs are all carefully provided for and recognized? { Preach the gospel of good advice, and the Church and Sacraments are a perpetual puzzle and encumbrance; preach the gospel of good news, and they become your strength and your joy, as you find the Lord working with you and confirming the Word with signs following.

But the proclamation of the kingdom was only one part of their mission; besides this there were the specific benefits to be conferred on a suffering

world, such as we have already considered: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." If there is any counterpart of this in our work, truly it can never be regarded as a light task. This is no work for a literary man who likes quiet pursuits, a moderate income, and light work. This is no task for one who in the mind of his companions has taken up these sorts of pursuits as the only thing he was fit for, mistaking sentiment for religion, and pious talk for theology. This is no task for a man with ecclesiastical tastes or a general love of his fellow-men, it is evidently a work of extreme solemnity, of the utmost difficulty, and of absorbing importance.

The sick are there, there is no doubt of that; no need to search out the dead, they litter the streets in our towns and villages. The lepers brush our clothes as we pass along our way. Sin, rampant and hideous, seems like a frightful possession of the Evil One in the hearts of its victims. And the little bands of Apostles, two and two, here and there, are launching themselves against all

this. But Christ is behind them; they remember that. Just as sometimes in a large city we may wonder how one policeman here and another there, isolated and outnumbered, are sufficient to restrain the forces of disorder which crowd in from the dens and alleys, ripe for mischief and waiting their opportunity; until we remember that these solitary guardians of the peace are allied with the force of the Government, and strong public opinion is at their back; so the Apostle of God never feels isolated or overmatched. "They that be with us are more than those that be with them."<sup>1</sup>

Still, the work which devolves upon them is evidently that which will tax their strongest powers, and can only be supported by one who is alive unto God. We have, in the Old Testament and in the New, examples of Apostles who were not alive unto God, not fulfilled with the purpose of their mission. Gehazi is sent on from the presence of the prophet, whose servant he was, to raise the sick child from his sleep of death; and we read that he laid the staff of the prophet upon the face

<sup>1</sup> 2 Kings vi. 16.

of the child, "but there was neither voice, nor hearing."<sup>1</sup> Gehazi was now not far removed from his own serious fall, which seems to have struck him with premonitory impotence.

In the New Testament, again, we read of Apostles who brought no joy or relief when they attempted to heal the demoniac child beneath the Mount of Transfiguration.<sup>2</sup> They were deficient in those spiritual qualities which bring power; only a man of prayer, as S. Mark tells us, or, perhaps, of prayer coupled with fasting, avails to remove this evil.<sup>3</sup> There is a great difference between an Apostle and an amateur, between one who is sent and one who dabbles in experimental philanthropy. The Apostle, being alive unto God, finds his opportunity, and does his work for God; the ordinary man mistakes his opportunity, and fails. What more unlikely place in which to find an opening for the message than a gaol in Philippi? But S. Paul and Silas, being alive unto God, find it, and bring salvation to a whole household.<sup>4</sup> What more

<sup>1</sup> 2 Kings iv. 31.

<sup>2</sup> S. Matt. xvii. 15.

<sup>3</sup> S. Mark ix. 29.

<sup>4</sup> Acts xvi. 24-35.

unlikely condition in which to preach the gospel than that of a prisoner on shipboard, bound for Rome to undergo his trial? But S. Paul was master of this mischance, and displayed to all who travelled with him the protecting power of God.<sup>1</sup> A road which traverses a desert is not, antecedently speaking, a profitable field for missionary enterprise; but Philip finds there his man of great authority, and sends a baptized missionary back to Ethiopia.<sup>2</sup> It may be that in our ministerial life the opportunities for doing great and striking acts of good may be few, but the Apostle is ready for the opportunities of doing them when they come, and does not acquiesce either in his own impotence or in the general belief in the hopelessness of effort and the downward tendency of all things to a fated deterioration. We shall find many an old prophet waiting to discount our endowment of power, and wither up our enthusiasm with the ban of his discouragement. The advice of those who have failed, and the fears of those who have never tried, and the jealousy of those who

<sup>1</sup> Acts xxvii. 22-26.

<sup>2</sup> Acts viii. 26-40.



grudge another his success—all these have to be met. The old prophet has lived in the presence of abuses for many years. He thought he could do something, but he found he could not; he lamented their presence, but he had got used to the inevitable. Nothing can be done; and to see another coming forward to do what he ought to have done, and to dare where he feared, beats upon him as a personal reproach. He is a disappointed, cynical man, and he takes a grim pleasure in drawing down the servant of God from his high pinnacle. The Apostle of God has to reckon with all these things. And, once more, if he is alive unto God, he can push aside his own depression and the depression of uncongenial work, and throw off the heavy fumes of discouragement which settle over the withered heaps of past failures.

The Apostle of God must be alive, nay, more, he must be feeling the freshness of perpetual mission in his life, as the servant of Him Whose “goings forth are from everlasting.”<sup>1</sup> How do

<sup>1</sup> Micah v. 2.

you propose to keep up the freshness of heart, the freshness of mind and spirit which is to bring life to the faint, weary, and dead? There is no freshness in that dull stagnant expanse, filled once, it may be at Ordination, but little replenished since, now rapidly shrinking away and drying up, covered with weeds, with not a little ripple even of enthusiasm on its lifeless surface, the fountain-heads which supplied it choked up, itself fed only with the storm-water of controversy as it bursts in from time to time in the ephemeral literature which litters our table, or the correspondence column of newspapers, or the theological articles of a magazine or review, or even in the scraps of learning which go to swell the composition of a sermon. It is well to remember that a life which is not fresh, renewed with vigour, braced with study, cognisant of men's needs, conversant with men's thoughts, acquainted with men's ways, will do but little to remove the evils which morally are represented under the image of sickness, death, leprosy, or evil possession.

Further still, the bright and sparkling stream is not always free from pollution, sometimes it

sparkles the more because of its pollution. The servant of God must see to it that, besides being fresh, his heart also is clean. You will find this difficulty—it may be you have found it already—so many streams pass by that it is difficult to prevent the percolations of evil which pass through and corrupt. Some people seem to regard Ordination as conferring almost a magic protection from temptation; they seem to think that evils which threaten now, desires which paralyze, faults which hinder, will all pass away at Ordination, and that an untempted man will grapple with sins powerless to touch him. Alas! it is very much the contrary. The Apostle of God has to meet his old temptations which came to him as a man, and in addition those which come to him as a priest. It will require a vigorous spiritual constitution not to take in the infection of that case which you are trying to cure. Moral leprosy has not unfrequently settled on him who has touched it, hoping to cure it. The devils may turn against those who would cast them out (not being themselves possessed of spiritual power), and prevail against them. If we

are to confer the benefits which Christ wishes us to bestow, there must be constant, unremitting attention devoted to our own spiritual condition—unless the dead are to remain lifeless still, the sick uncured, the lepers uncleansed, and the demoniac still a slave. Christ imparts much to His ministers, but unto whom much is given of him will much be required. “Freely ye have received, freely give.”

It is startling to find how much, after all, the private life of the Apostle can do to make or mar the beneficent operation of the grace of God. This personal question is of greater importance than we sometimes think. The worker is of more consequence really than the work. If we can get the right pastors, it is quite certain that the flock will be fed. If we can make sure of the man, his methods will follow, and therefore I do not apologize for thus detaining you on matters which concern the personal life, rather than adding any further to the advice which has been so copiously and ably given in books and lectures, as to preaching, pastoral visits, study, and the like. Let us get the

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man first, and his work will follow; if we get an Apostolic man, Apostolic work will spring up around him as a matter of course. A man who is alive unto God is not likely ever to find himself left with nothing to do. I remember a vigorous servant of God, who, when crippled by an accident and laid up in a hospital, turned quite naturally to do what he could with the doctors and the nurses, and those with whom he was thrown. Wherever we may be, we shall find a scope for work, an opportunity for delivering God's message. It is a bad sign when men talk of unimportant posts or grumble over the lack of opportunity. Controversial correspondence in the newspapers reveals often many things, but it sometimes reveals much that is sad. We find not unfrequently clergy who are living in a fool's paradise writing to tell others of the fact. Their parishioners are sick, and they mistake the bright colour of consumption for the bloom of health; they are foul lepers, and they know nothing of that which is under the cloak; they are possessed with devils, and they think them merry; they are dead, and they think it to be rest. There is a great

battle going on; the surgeon must expect that he is making some mistake if he sits unemployed in his tent. It is a time of pestilence, and there must be many sick. If the disciple of God has learnt to be an Apostle, he will know that he is wanted everywhere. He will not imagine that he can be off duty, and pose as a layman, or think that his little corner is too quiet to be touched by the world's conflict. "First give thyself wholly to God"—there is the secret of all pastoral theology—"and then to the work which God gives thee to do." That is the secret of pastoral success.

### III.

But, great and important as the personal element is which enters into this solemn question, it would be obviously incomplete if nothing were said about methods. But these can be touched upon only in outline and in principle in this lecture.

And generally we must say that if our proclamation of the Kingdom is to succeed, if the blessings which we hope to confer on suffering

humanity are to effect that which our Lord and Master designed them to effect, we must respect His methods. Each Apostle is not left to carry out his own plan, but to follow up a definite mission. "Freely ye have received: freely give." We must not only respect what God gives, but the way in which He gives it. This is what we all know; but again and again we shall be tempted to forget it. God's ways seem slow, old-fashioned, and unpopular. But He who knew what was in man, because He was Man, left us the Catholic Church. We cannot listen to the cry of the sick man, who says, "You hurt me; I want something less searching, something less bitter, less severe." We say, "No; we must get to the seat of the disease, and this is God's remedy for it, which will work out your cure." We cannot listen to those who would tell us of methods of galvanizing into a semblance of life the dead body; we want really to raise it. We cannot say that Holy Baptism is an idle ceremony, or that a man may well dispense with Confirmation. We cannot say that we look upon Holy Communion as a luxury,

or Absolution as a short way of expressing that God forgives sin. We have already considered the terms of our proclamation, and we know how carefully it has all been worked out and devised for man's salvation. We dare not tell the lepers that we can spare them the long process of cleansing which is necessary to their cure. God has His methods of healing, but also He has His methods for those who would effect the healing, and these He would bid us respect. If we may trust some versions of the words recorded in S. Mark, our Lord required two things from those who were entrusted with His beneficent schemes, namely, Prayer and Fasting. There is no doubt about Prayer, and the further requirement of Fasting, if it has doubtful manuscript authority, has the authority of His word and example elsewhere, and the example of those who framed their methods on His. It would be well if we remembered this, for again and again we shall be tempted to supersede or neglect these things for some more showy or popular methods, which promise a more rapid or even immediate result. When



a man wishes to economize in his money arrangements, he generally commences with his almsgiving; when he wishes to economize in his time, he generally commences with his prayers. Let us at once cast to the winds the thought that prayer is a selfish luxury, and that time spent in prayer is time subtracted from active work; this is emphatically not the case. The daily scheme of prayer is essential to the fulfilment of our mission rightly and properly. Without it the sick will remain unhealed, the dead will remain dead, the lepers uncleansed, the devils unsubdued. Those who hope to be ordained are already beginning to study methods in many things which concern their profession. They are seeking to learn how to preach, how to teach, how to visit, how to adapt themselves to the social needs of the day. Are they making a study of this—how to pray? I plead for a thoroughly business-like handling of all these things. Whether we like it or not, large parts of our time must be spent at least in the attitude of prayer; and it is all-important that we should have learned how to

do it. Prayer has suffered, and does suffer, from the contempt of those who use it. Led astray by its apparent simplicity, men forget its extreme difficulty, even as an intellectual effort. They forget how difficult it is for men, constituted as we are, to breathe for any length of time the rarefied air of heaven. Twice a day they are required by a very stringent regulation to devote themselves to a service which makes large claims on the intellect, as well as on the spirit. Twice a day, at least, for very shame, they must approach God in the quiet of their rooms; they cannot do less as clerics than they did as laymen. And in addition to this, perhaps, they have learned the custom of using midday prayer. It all takes time, and demands energy; and then, at any moment, they may be summoned to a sick-bed, or to the dying, or be called to minister to the penitent. This is the daily task. Then there is the strain of Sundays and Holy Days. In some large churches the clergy may expect to be engaged in church for five or six hours on Sunday. Have we learned how very large a part of our

business consists in prayer? And do we know how to use this time of prayer, and profit by it? This is one thing to be learned at a Theological College, how to spend profitably a great deal of time in prayer. Because, as we saw that Ordination does not confer upon us exemption from temptation, so it does not confer upon us, in itself, a spiritual taste for holy things, or spiritual capacities for prayer, such as did not exist before. It is well, therefore, to realize at once the reason why the Apostle of God will need prayer.

Prayer, more than anything else, helps us to work together with God. We are placed where we are to deal with certain evils, on the side of God, and radically to cure them, with God. The souls we are busy in attempting to heal are at the same moment the object of God's minute care. Our chance of effecting the cure lies in working together with Him. Look at some case which has been entrusted to a great physician. He comes perhaps, diagnoses the disease, prescribes the remedies, and goes, leaving the patient in the hands of some local

practitioner. How minute and careful henceforward is the conduct of the case, so that it may be treated exactly in the way prescribed! How absolutely necessary to confer at once with the physician if there is any serious change or complication! Prayer would make us so much wiser in dealing effectively with people. See how skilfully Christ treats the special cases which come before Him. The Syro-Phœnician woman has one treatment, the Samaritan woman another; Pilate is treated in a way which stands out in marked contrast to the treatment of Herod. If we approach our people as men of prayer, and after prayer, we should be much more effectual and much wiser messengers. We do not wish to be messengers who "think," as Saul did when he executed God's wrath on Amalek, or as Ananias did when he demurred to being God's messenger to the now repentant persecutor. We cannot do without prayer, and a great deal of prayer, if our pastoral work is to be spiritual, permanent, and efficacious. Prayer ought to be as scientifically studied and as diligently practised as any other part of our pastoral work, and not be

taken for granted. You will be asked by the examiners as to your knowledge of Greek and Latin, Church history and theology. I ask you further to-day, dear brothers, Do you know how to pray? Do you know how to spend profitably a long time in prayer? Do you know how to meditate, in the proper sense of meditation? Do you know how to excavate in the mine of God's Word?

And you will be asked further some day, "Do you know spiritually how to set a limb—that is, how to restore a sinner? Do you know how to minister to a sick mind? Do you know how to use the medicines, the instruments which the Church puts into your hands?"

You will be sent for suddenly to minister to one who is dying. You will find there the modern equivalents of the minstrels and people making a noise, the room full of friends and sympathizers. What will you do? You will be told you must stay a short time, and say but little, lest you quench the last chance of recovery. What will you do?

Or you will have to go and visit a chronic case, bolstered up in the comfortable assurance, perhaps,

that all God's Commandments have been kept from youth, and that nothing is lacking. What will you do? Or you have reason to believe that the sick man is clasping to himself a deadly secret, which is tearing out his vitals, but he is sullen and unresponsive. What will you do?

Here is a man who comes to you and says, "The burdens of my sins are intolerable—help me." Are you going to say, "My dear friend, we are all sinners; I will read you a few verses out of the Bible," and so send him away? What are we there for? Have we something entrusted to us? Are we stored with supplies for a sick world?

It is a sad thing to see how many go forth quite unacquainted with their own business, unversed in God's methods, without practice, without study, trusting in a general sort of benevolence to help them through, which is very much as if we were to send members of the Charity Organization Society to go the round of the hospital wards.

Let us have a definite sense of the importance of our mission, and let us practice and study our methods. Sin is scientifically encamped in our

midst, and must be met by scientific methods. Again and again you will say there is no progress, no results; again and again you will be tempted to throw over God's methods as unsuitable and worn out. And it is in moments of temptation like this that we shall feel the value of being well instructed. "I know my remedies, I know my instruments, I know that God's methods take time. I know that I am only called to do a small part in His great work, but I know that I have been stored by Him for the work which I have to do." And if we faint and fail, and wonder what two men are going to do, so poorly clad, so imperfectly equipped, so opposed to the ordinary life of the city into which they enter, let us remember what single men standing alone have done in the world before this. Let us remember that the whole fate of Sodom once depended on the integrity of the single family of Lot. Let us look at Paul the prisoner standing up triumphant and joyous on board the storm-tossed ship, whose crew had been given back to safety and life in answer to his prayer. Invalids, ignorant men, poor and outcast, Joseph who had

been despised, David who had been passed over, these have often turned out to be the saviours of their race, and the real agents for God in the work which He had in hand. But pre-eminently this is a work which cannot be done by amateurs. These are no light evils which we come to cure, and God's remedies put into our hands are no light and unimportant things, but demanding fidelity and skill in those who use them. We must work together with God. He wants something more than the teacher, the moral improver, the reformer, the civilizer; all these are good and profitable, but He expects us pre-eminently to be Apostles who habitually come from His Presence.

Hence, on great political questions or social questions we do not take a political or partisan attitude, one way or the other. We have duties to both sides, and we watch for both; and we come to these questions as those who watch the case for God. To show where God's law comes in, where this is the fulfilling of it, and this the falling below it; to show how matters of apparently local, personal, or mere passing importance, are



linked on to principles, and have to be decided by conscience—this, surely, is the attitude of the Priest towards questions of the day. He is not the Conservative agent, nor the Liberal agent, nor the Social agent, but the Divine agent. God has His rights in every question, and he is there to protect them. And while we are working together with God, we must work together with men, with those whom we are sent to cure. We are told not to marvel if the world hate us; but we need not wilfully bring the conflict on. Some men seem to be dowered with “the gift of offence,” and frighten people away from the very remedies which were designed to effect their cure. The gloomy pages of controversy supply us with a lesson which we should do well to lay to heart in this respect. We can but look with wonder at the bitter dislike, and even hatred, which have fastened upon almost every doctrine of the Catholic Church. Doctrines which we regard with veneration and love, we find not only repudiated, but repudiated with loathing and scorn. The Sacramental system is rejected with hatred. The sacred

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ministry is derided. And we begin to realize that the disturbing cause which has brought this about has been the false accretions, the petty individualities and personal faults and failings, which have led men to abhor the offering of the Lord.

Labour to be an Apostle who knows his work, who has received his message, and hastens to impart it; who knows his instructions, and hastens to carry them out; and pre-eminently as one who fears lest the shadow of his own personality should intercept the healing sunbeams of the presence of God.

## LECTURE IV.

### APOSTOLIC ROUTINE.

“The bark seems to be nothing but an outside husk, but it preserves all parts of the tree in equal force and vigour.”

#### I.

WE will consider to-day two further subdivisions of the first section of our Lord's Charge to His Apostles, extending from the ninth verse to the sixteenth of this tenth chapter of S. Matthew, thus finishing that section which we labelled “general missionary instructions.”

The first of these subdivisions, which embraces vers. 9, 10, may be described as “the outfit;” and the second, which embraces vers. 11–15, as “the methods” of the Apostolic missionaries. As regards the first of these we read in ver. 9: “Get you no gold, nor silver, nor brass in your purses ;

no wallet for your journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food."

As compared with the parallel passage in S. Mark vi. 8, 9, there appear to be discrepancies; but they will be found to be only on the surface—apparent, and not real. The point of the injunction is, "Go as you are, buy nothing, and take nothing special for the journey. You will not want money nor food. The people to whom you go must support you. You will not want extra clothing or extra sandals, nor to buy a special staff. Go as you are, with the staff you have got," as S. Mark tells us, "with the shoes you have." *Κρήσησθε* is the emphatic word in S. Matthew's account, and S. Mark's *εἰς ὁδόν* amplifies it. It is of the nature of the advice given to a hardy soldier entering on a difficult expedition: "Take nothing to hamper you; be ready to march as you are." So we remember how the emperor's cooks and baggage and carriages were noted at Sedan as a sign of the general unpreparedness of the army for a hard

campaign. In short, "get nothing specially for your journey; you will not need to stop to get money nor food. The coat you have will suffice; you do not want a change to take with you. You do not want extra sandals nor special staff. Go as you are. Those for whom you labour are bound to support you."

The next subdivision has to do with the methods to be adopted when they entered a city, and will be explained further in the sequel. Our Lord's words have to do with their choice of quarters on the part of the Apostles, which choice must be careful and deliberate. They sum up also the blessing which is to be conferred as the blessing of peace; while the duty which they owe to their own dignity and the dignity of the Word which they deliver is shown in the course of action which they are bidden to adopt towards those who reject them. And here the first Amen sets the seal to the first division of the Divine Charge. The actual words are as follows:—"And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till

ye go forth. And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment, than for that city."

## II.

There are several questions of vital practical import which suggest themselves as we consider these verses relating to the professional outfit and the professional methods of this little missionary band. We have here, surely, first of all, an allusion on the part of our blessed Lord to that subject which has loomed so large in the history of the Church, so associated with its corruption, yet apparently so necessary to its advance—the subject of ways and means, of wages for the

servant, of endowments and temporal possessions, the use of which has put the Church to the severe test; now how to use wealth, now how to endure spoliation, now how to sustain poverty, and through it all to learn how God's Apostles, according to one of the traditional sayings imputed to Him, may be *τραπιζῆται δόκιμοι* for Jesus Christ.

This very passage has an historical interest beyond that which attaches to the circumstances when the words were first spoken. It was the hearing of these verses read for the Gospel in the Church of S. Damian at Assisi which finally determined S. Francis to embrace poverty, and to start forth in literal compliance with our Lord's direction as the rule for himself and his future Order.<sup>1</sup> There have been days when the wealth of the Church has attracted unworthy men into the ministry; it is possible that her poverty now is keeping many unworthy men out of it; but we cannot glance, even casually, into that unhallowed page in the history of the Church which

<sup>1</sup> See Corn. & Lap. on S. Matt. x. 10, and "S. Francis of Assisi," by Mrs. Oliphant, chap. iii.

has to do with the traffic in the cure of souls without finding how very subtle and deep-seated the evil is.

It is, of course, quite intelligible that a man, after many years of labour, when he begins to feel that he needs an independent sphere, or some measure of comfort for his declining years, should begin to feel uneasy and restless, and to push, here and there, his requirements and even his claims. Still, it is not the truest wisdom; and if it leads us to dwell on the accidents and accessories of our profession, undesirable. There still remains an inscription, written with Bishop Ken's own hand, in the fly-leaf of one of his books now in the cathedral library at Wells: "*Et tu, quæris tibi grandia? Noli quærere.*" As if he had adopted these words of the Prophet Jeremiah as the motto of his life.<sup>1</sup> It may be only a little thing, it may be only an act of apparent justice which long service demands, but it acts too often as if it were an unhallowed wish; it takes the spring and joy out of life, and becomes like the wedge of gold

<sup>1</sup> Plumptre, "*Life of Bishop Ken*," ix.



and the Babylonish garment in the tent of Achan, a hindrance to the advance of God's host in the parish where God has placed His Apostle, and where Duty keeps him fixed and unpromoted.

But, short of this, how many a man fails to-day to respond to the call of God because he does not see where the money is to come from, or because he feels that he must provide far ahead, or could not be so imprudent as to go without a carefully chosen staff, or a change of raiment, or a second pair of shoes! We so often want to see too far ahead, and degrade prudence into a hindrance and a snare.

And in saying this we must not forget that our Lord never meant to encourage a reckless disregard for all considerations of worldly wisdom. If the Apostolic messenger is not to stop to get a special staff or special outfit, most certainly he is not to stop to get a wife whom he cannot support, or enter on work for which he manifestly has neither supplies, aptness, nor capacity. As in so many other precepts of Christianity, the light of truth seems to be struck out by the friction of

apparent contradiction. The prudent man is to take no thought for the morrow; the wisdom of the serpent is to blend in the same character with the simplicity of the dove; and meekness and wrath may both co-exist in the perfect Christian man.

Luxurious times of large endowments required men not easily corrupted, and hard times like these require hard men, while we zealously guard against supposing ourselves to have complied with the precepts of Christ if we have cast all prudence to the winds, and while seeking to avoid the lust of possession have neglected the duty of use.

The Apostle of Christ must needs consider, and never more so than at the present day, the whole question of his relation to money, and the personal equipment of his working life. This, unfortunately, is a weak point with many of the clergy, and one which, like so many other weak points, they do not seem to take any trouble to rectify. No one ought to sit down patiently under a bad reputation, and submit to the degrading generalization that "clergy are bad men of business." Here is something, at

all events, which the ordinary man of the world understands, and about which he has very strict notions of propriety. How can we expect him to trust us in matters which he does not understand, or to give us credit for being faithful in that which is much, when we are unfaithful in that which is least? It sounds a curious compliment which was given to a well-known priest of the deepest spiritual power, and yet, as coming from a churchwarden who was also a professional accountant, it meant a great deal: "He was the best commercial clergyman I ever knew." It is only too easy to sink into an indolent acceptance of a maimed excellence, to say that "business is not my strong point;" or, "I have no aptitude for parochial visiting;" or, "I have not the gift of preaching," and so on. If we are conscious, as we soon shall be, of our manifold points of inferiority in the competitions of the world, do not let us contentedly acquiesce, or seek to disarm criticism by refusing even to aim at excellence. To know our weak points is of the very greatest importance, in order that we may labour day and night to correct them, and lead them

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captive whose captives we were. "Be not ignorant of any thing in a great matter or a small"<sup>1</sup>—this should be the ideal put before us; and no claim of privilege for incompetence should ever be advanced, more especially in the matters of money and business, to which so great a responsibility attaches in those who have the gift of government or authority of any sort. A strict watch over expenditure, a rigorous repression of extravagances or luxury, and a determination to keep free from debt,—these are subjects of the most vital importance to the clergy. "You see, sir," it was said by one apologizing for her husband's non-appearance in church, "so many of the clergy owe him money, and it makes him think less of religion. But he does go to church, when we go to the village where he was born, for a visit."

And if it is necessary to be rigorously strict in our personal dealings, it is absolutely essential to be free from the suspicion even of slovenliness in our official dealings with parochial or public accounts of any sort. Our books must be kept

<sup>1</sup> Eccclus. v. 15.

with precision, our accounts duly rendered, and every possible opportunity seized that those who have a right to inspect should be allowed to inspect, care being taken to preserve all rights, and not to open the door to the professional busy-body, who starts with the idea that all clergy are fools or knaves, and is always on the look-out for scandal, mischief-making, and agitation, by which he has his wealth.

And if it was necessary to say a word of warning against personal extravagance, it is necessary to repeat the same warning against parochial extravagance as well. It is a real difficulty which is springing up, that owing to the multiplied agencies, the adorned accessories of Divine Service, the clubs, the institutes, the decorations, the choir, and the various treats and festivities—the sum of money to be collected annually in some parishes is so very large, that necessary portions of the parochial machinery, as, for instance, the schools, are starved, that little is done for foreign missions, and the collecting of money becomes the first and the last necessity of parochial life.

And the evil does not stop here. The incumbent suffers; either he gets depressed and worn down with the heavy financial responsibility which rests upon his shoulders, or else he becomes a professional beggar—all his sermons lead up to *£. s. d.* He scolds the people if they do not give; he puffs his wares like a market-place quack; if he invites a preacher to deliver a message, most probably his advice and spiritual efforts will be weighted by a begging appeal to be appended at the end; and further, there is this mischief, that the multiplied organizations and heavy financial burdens render it impossible for any but rich men to occupy some of the most important posts.

It will be well, perhaps, just to remember this: never to multiply agencies and organizations which have no chance of being practically self-supporting. Avoid even these, if it means enriching one organization by depleting another. Never initiate things which have no reasonable prospect of being kept up, and which will become moribund directly your own personal influence is removed from them. And above all things, lay to heart our Blessed Lord's

words here, that it is the duty of the people to support their own spiritual agencies. It is not only that it is unfair that the clergy should be made responsible for the support of all good works in the parish, but that the people never really care for or appreciate that to which they have made no contribution. While, further, the wise parish priest will use this as a test, so as to avoid that painful alienation which we sometimes see between the people and the clergy. If the people want certain things they will pay for them, instead of tolerating them or grumbling at them as a peculiar fancy or whim of their clergy, whose ways and manners they quite fail to understand.

There is no doubt whatever that where our Blessed Lord counselled this absolute disentanglement from getting and keeping on the part of the Apostles, and urged them to throw themselves on the generosity of their people, He was setting His face against all the distraction and entanglement that money cares bring, whether it be in seeking to gain and seeking to acquire, or from not using properly that which a man already has.

## III.

We pass on now to consider those principles of action which were to guide the Apostles when they had actually arrived at the scene of their mission, and the methods which they were to follow.

And first of all we are struck with the care which they are commanded to exercise, the circumspection which they are bidden to practice, as to the place which they are to make their headquarters for the time being, the ἀφορμή which is to be the basis of their operations. We shall find here many deep and important lessons as to our duty to the house where we make our abode, and wider still, to the house which we temporarily visit. And notice the house in which the Apostle is to make his abode has been carefully selected after inquiry. It is a house which he can help, and a house which can help him, worthy of the cause, worthy of the message, worthy of his dignity, meriting his help.

And we notice that not even an Apostle can



afford to live in surroundings unworthy of him and his message. Here, surely, we may stop to gather up a lesson which seems to be especially applicable to our present-day needs. The freedom and irreverence of the age make themselves felt even in the clerical life. Ought we not to see to it that we do something to keep up the propriety of life? There is a ritual which belongs to our intercourse one with another which cannot be broken down without danger. It is not a sign of friendliness but of folly to be wanting in self-restraint, dignity, and care, when we are dealing with young people. We must recognize once for all that there are some things which, if they are not wrong in themselves, are yet unclerical, *i.e.* unbefitting the solemnity of our profession. Flippancy, want of delicacy, want of refinement, unworthy associates, all do us harm, and harm also to those to whom we imagined that we were only displaying the depths of our human sympathies. There ought to be something enshrined within the life of a priest which he tenderly guards from contamination or from anything which might impair its lustre;

something which refuses to let him linger long over gossiping newspapers, or the empty babble of the smoking-room, or with the companion who is always urging him to remember that he does not belong to a priestly caste. He must be unconsciously, yet really, displaying the virtues of a refined and beautiful life, which is a sign that he has followed up the paths which open out in the Name, Father, Saviour, Sanctifier, until He has found Himself more and more in the presence of Uncreated Beauty, which flows down like the precious ointment upon the head, even unto the beard, and down to the very skirts of his clothing.

Are we in any danger of losing any refinement from out our clerical homes? Surely they should be the abodes of tidiness, punctuality, tenderness and refinement, mounting up to beauty, and Christian seriousness. "Inquire who in it is worthy." This is a very different spirit to that which laughs and jokes, and mixes freely with every one; which goes everywhere, and sees everything, and believes as much in smoking over a difficulty as in praying

over it. "There shall no harm happen unto me"<sup>1</sup> is a sentiment which is put not in the mouth of the wise, but of the ungodly. An Apostle of God cannot be too careful as to those with whom he associates, the way in which he orders his conduct, and the perpetual restraint which he puts upon his behaviour.

We come now to some precepts which we may study in their larger bearings, as having to do with our general conduct in the houses which we visit, not only in that which for the moment we take up our abode. And we notice generally, as lying on the surface, the need of courtesy, the shaking off of all official pride which is the unknown something that many people shrink from under the name of sacerdotalism. A shy, awkward, domineering manner has done a great deal of harm from the days of S. Augustine, who remained seated under the oak without rising to meet the offended delegates of the British Church, down to the curate who enters a cottage without knocking, seats himself without being invited, and interrupts the poor man's supper.

<sup>1</sup> Ps. x. 6.

We notice again, too, how the reckless change of quarters is deprecated in a search for personal comfort and personal gratification; and, further, how there must be no shrinking from the use of discipline where discipline is required. Hophni and Phineas must be dealt with by other methods than that used by Eli, unless we would hear the word of God's wrath through another Samuel. But there are other thoughts here, less obvious, perhaps, but which we do well to study when thinking about pastoral care. See how the conception of the house emerges, the house where we visit, the house where we stay. We are familiar with the idea of the nation in the Bible, possessed, as it were, of a personal individual life. The Canaanites are punished as a nation; or, "The iniquity of the Amorites," we read, "is not yet full."<sup>1</sup> We are familiar with the city life. Sodom and Gomorrah are punished as cities; as cities they might have been saved, had the conditions of Abraham's prayer been fulfilled. Our Blessed Lord weeps over Jerusalem as if it lived before

<sup>1</sup> Gen. xv. 16.

Him as a separate personality with its opportunities and responsibilities. Now we have here brought before us the house; it too with its composite life, it too with its responsibilities and opportunities to be lost and won.

Those of you who enter the ministry will have occasions in which you may study this life of the house in all its varying and strange characteristics. Here in the University in the different colleges, as at school in the different houses and classes, we notice that strange thing called tone, fashion, ἡθός, public opinion, whatever we like to call it; how it shifts and changes, how the spirit of the whole community seems to be gathered into one distinguishing character or personality. How strong this tone is when it is good, how terrible it is when it is bad! And thus separate houses, with their separate personalities, go to form again the general tone and life of the community in the city or town or village of which they form part.

So we read that the Apostle, when he enters as a stranger into a house, with its head, its children, its servants, all doing their daily business, their

daily routine, is bidden to salute it. Apart from its component members it has a character, a dress, an expression of its own. He salutes it, to show that he has relations of friendliness and usefulness, not only to the individual members who compose it, but to the home life itself. How easy it is to be in sympathy with one part, with the husband who is useful, civil, and obliging, who sings in the choir, or who helps us in Church work, and to forget the wife, who seems repellent and full of the anxieties of Martha when we wish to sit and talk over religious truths. Or we are in sympathy with the wife without the husband, or with the children without their parents, or with the servants who come to our class, without paying proper regard to their position in the house.

It is only too easy in any community to be in sympathy with only one set, to drive a wedge broadside foremost, to take sides, and mix ourselves up in feuds, to forget the dignity belonging to the whole, while we fall out of sympathy with first this side and then that. Salute the house. Embrace the house. All, and more than all as the aggregate

of individuals. Look out for tone, public opinion, a good spirit. We know how the Roman Empire was advanced by its colonies; we can do much to advance the cause of the Church by attending to the Christian home. It is this which gives such a great importance to visiting. The parish priest sees those who come to him as individuals, perhaps the father, or the mother, or a boy or a girl from the school. But in visiting he sees the home; the family in their different relations to each other and to the whole body. And gradually and quietly he may often do something to elevate and Christianize, to improve the public opinion, and set a better tone. As he salutes the house, the very trivialities of life, its "good day" and its "good-bye," may be realities. Brightness and hope and cheerfulness may come in with his visit to the house. Surely no man yet, however inadequately supplied he may be, has altogether failed to set tone, to influence and help the house where he visits and the house where he stays, if he has unselfishly the good of others in his heart; if he has learnt to repress his likes and dislikes, to curb

his eccentricities, and to throw off indolence, and unsympathetic coldness, for to fail in these things indicates an inability to influence the home; the perfunctory visit; the manifest impatience displayed at what seems often the pettiness of the poor; the inability to realize little sorrows, as they seem to us, as being great sorrows to them; want of genuine interest for the family, in place of an affected concern or official inquiry—these again are marks of failure. The Apostle has thoughts of sympathy for all, for the simple and foolish aims, as they often seem, for those who are cold and irresponsive to his advances, as well as for those who are effusive in their signs of appreciation. Martha, Mary, and Lazarus—there must be a distinct help for each, as coming from him to whom God has given the indirect authority to be in any way an *οἰκονόμος*.

But there are limitations not on our part, but on the part of those to whom the message is given, which our Lord glances at. "If the house be worthy," He says, "let your peace come upon it; but if it be not worthy, let your peace return to



you." We seem to see God's message seeking a place in which to alight; and we are reminded how often the word of God seems to find a lodgment in most unlikely places. It is Rahab the harlot in Jericho, who by a splendid act of faith receives the spies, and obtains a place in the long roll of those conspicuous for their bravery and faith amidst dangers and obstacles. In Eli's house the word of God seeking to alight passes over Hophni and Phineas and Eli himself, the accredited agent of God, and finds a resting-place in the heart of the innocent Samuel. "The Lord sends out a word against Jacob, and it descends into Israel."<sup>1</sup> Zacchæus again, probably the most despised person present, is privileged to receive Christ into his house. And Nazareth the contemptible, is the house where the tender branch grows up, the root out of a dry ground, the place where the Incarnate Word rests. And how often we shall find that the most unlikely men turn out famous, that the Josephs and the Davids turn out worthy of being the recipients of God's message where the

<sup>1</sup> Isa. ix. 8.

more favoured and the more likely seem to fail. How often, again, we find that the most unpopular measures turn out to be the most productive, and the most despised doctrines are proved to be right, places where God's messenger has lighted with his life-giving word. We shall again and again in our ministry need to rouse ourselves to boldness in seeking the worthy house, if it seems at the time to be despised. We shall have to rouse ourselves to see the good in unpopular men, and to champion unpopular measures, and protect despised doctrines, so that they may win their way. We shall again and again, in our parochial visiting, need to fight against the tendency to visit a few popular streets or look in at a few pleasant houses. We shall have to seek the worthy house often in unlikely districts, and find it in most unexpected ways. Here, at all events, will be something to aim at in our ministry, to labour to make this and that house worthy, a place where God's visitant can alight, His message reach, and His peace dwell.

Of the many ideals which we may propose to

ourselves for those communities in which we are interested, for those numerous homes with which hereafter we shall be concerned, surely there is none higher than this: that we should live to make them capable of receiving the Divine message when it comes, so that, when the messenger, whoever he may be, reaches them and calls them to a higher life, to a share in the battle of faith, or to answer to a summons to the mission field, he may find the home worthy and stay there.

And the message itself—we must con it well, and weigh its meaning. It will be the dominant message of our pastoral ministry. S. Luke, in his account of the mission of the seventy, tells us what this message was, “Peace be to this house.”<sup>1</sup> It was the ordinary greeting of daily life, as ordinary as the “good day” with which we meet each other. Our Lord Himself used it as He stood in the midst of His terrified Apostles on the first Easter night. It was the ordinary salutation taken over from the world, and as He used it, so they in turn were to use it, giving a dignity and a meaning

<sup>1</sup> S. Luke x. 5.

to an ordinary conventionality. As He turned the water into the rich wine at the marriage-feast at Cana, as He turns the Bread and the Wine of the Eucharist into their sacred reality, as He blesses outward means and makes them channels of invisible grace, so here, "Peace" was too grand a word to be for ever clipped and debased in the ordinary rough usage of the world. "*Pax tranquillitas ordinis*," it had been the herald note of His coming, "On earth peace"<sup>1</sup> as the angels rushed out of heaven on Christmas night with their sudden blaze of song. It was the motive of the Gospel, "Preaching peace by Jesus Christ,"<sup>2</sup> and it shall be their daily prelude to their daily task, the opening blessing to their ministerial labour. It is worth considering as we pass on, for "there are no little things in life while the good God concerns Himself with all," what is to be our habit in our daily use of words. We shall have to consider it well in our sermons. I have already pointed out that these will again and again fall pointless unless we have learned to translate our language into the

<sup>1</sup> S. Luke ii. 14.<sup>2</sup> Acts x. 36.

vernacular of the people to whom we minister. It is only a long and intimate acquaintance with our people which will show us how completely ignorant they are of some of our commonest terms, as regards their meaning and theological significance, and it is here that it is possible to fall into a mistake from which our Blessed Lord's example ought to rescue us. He elevated and dignified common words; there is a tendency rather now to depress and degrade language altogether. Partly from a belief that the way to make people understand is to talk down to them to the utter loss of all dignity and beauty, but partly, and this is most often the case, from an intellectual indolence and general slovenliness which has crept in from the common irreverence of the day; which thinks that a general and loose method of talking, interspersed with slang terms and undignified phrases, attracts notice and renders things more easy to be understood and more likely to be appreciated by the people. Surely it is a mistake. Be as simple as you like, try to dignify simple terms and give them their full depth of meaning, but never condescend

to be flippant or vulgar. Flippancy is not a sign of a wealth of vocabulary, which can substitute at ease one word for another which is more expressive, but of a slovenliness and want of dignity which interlards serious utterances on the most sacred subjects, with phrases and startling expressions, which are mere patches of indignity quite unworthy of the costly material with which we have to deal. A really simple sermon and real simplicity in common talk are by no means easy, to one who wishes at the same time to respect his subject, to convey his message, and make himself understood.

“Peace,” then, was to be the Apostolic greeting, and this was to be the Apostolic gift. It is the message which, above all things, is most needed by our people. You will find before you have gone far in your pastoral visitation that a subtle temptation will come to you to say that you are quite sure that what is known as “parochial visiting” is a mistake; that it leads to nothing, and is a waste of time; that you visit people who all the time are regarding you with an eye to the

main chance ; that while you are nervously feeling your way to the discussion of spiritual truth and the state of their souls, the people you visit are, on the other hand, thinking only of coal-tickets, or the incidence of some local charity, varied with remarks more or less spiteful about their neighbours, religious gossip, or parochial rivalries ; you will say again and again, "I have lost a day, hardly do I seem to have got in one word about religion, or to have really spoken one word towards the saving of a soul, the edification of the Church, or the furtherance of the cause of religion and morality." This is a question which you will have to face, and face it on its merits, before it has concluded an offensive and defensive alliance with human indolence. There are several things which will help a man if he is in earnest, from giving ear to this seductive delusion that a great and important part of his work is a failure, and doomed to failure. And perhaps the real answer will be found in this greeting of "Peace," which is the burden of his daily message, and the summary of his daily work. It is to be the aim and object of our

ministerial life to set up "the tranquillity of order" in the lives of our people. We shall have to combat again and again in ourselves and in them the absurd and dangerous notion that life is to be sharply divided, as if it were a concert, into sacred and secular. That we, the clergy, have no interest and no concern in that which constitutes to them the main struggle and difficulty of life: how to keep off starvation, how to get on, how to bear up against the sea of troubles incident to a large family and scant means. We shall have to show them decisively, constantly, earnestly, that we are not put there to minister to one part of them, just to administer the Holy Sacraments, to speak platitudes on Sunday, to talk nicely and on conventional subjects, which they do not feel to have much bearing on the real troubles and difficulties of their life. We might think it argued, for instance, a strange indifference to religion and an utter inversion of proportion in things, if, while we talked about religion, and tried to lead the conversation that way, all interest obstinately gravitated towards the sickness of the baby or



even the death of the pig, did we not know that these little things assume altogether a different importance in a life to which little things, or comparatively little things, as they seem to us, mean so very much as regards the actual ways and means of living, comfort, and happiness. No; our message is to the whole man, we want to do just this, to put these things in their due and proper order, so as to bring about the tranquillity which belongs to those who know that they may bring their little troubles as well as their great troubles before the Lord, and that their life is one, and that patience and cheerfulness and self-devotion and labour are all parts of religion, all equally an object of interest to him who has learned that if a man knows not how to rule his own house he cannot take care for the Church of God,<sup>1</sup> and that, further, whether we eat or drink, or whatsoever we do, we must do all to the glory of God.<sup>2</sup> Surely this was His way—the way of our Blessed Lord. Just reckon up and see how many came to Him for their bodily needs, how very few

<sup>1</sup> 1 Tim. iii. 5.

<sup>2</sup> 1 Cor. x. 31.

for the immediate needs of their soul! Visiting is not wasted, if we seem to have spent it all in secular matters. Gossip and evil-speaking must be banished, like all the other flies of evil which buzz about in the sunlight of our efforts to do good.

But having said this, the message of "Peace," "the tranquillity of order," which we bring, must have had its message also to us who bring it; we must have assimilated it. Order is a message to fussiness, that it must depart. Order is a warning to the spasmodic visiting undertaken as a *pis aller*, where there is nothing else to do. Order is a message of dismissal to that visiting which hovers about the quicksands on which ministerial dignity is wrecked—five-o'clock tea with a few idle parishioners, or the visiting of certain parochial pets. "Order" means method and earnestness; it means visiting undertaken with some end in view. And surely the thought of this would lead us first to make a complete book of our district, in which, gradually, by information gathered, casually, and in a friendly manner, or from the registers, we are able to insert the names of every

man, woman, and child in our district, where they live, and what they do, and with an occasional note as to our efforts towards them. This will lead us to find out that some are not baptized, some are not confirmed, some are not communicants, some never go to church, some are dissenters, some go nowhere, some are notorious evil-livers, and other facts besides. Here is our "order" at once. Here is something to watch for, to lessen the list of our unbaptized, our unconfirmed, our non-communicants, our indifferent, our reprobates who seem dead to all religious influences. Here we have something to work up to in every house we enter, the edification of the good, the recovery of the lost, the lifting up always on to a higher ledge the lives of those to whom we are responsible; while, in the children, we have a never-failing bond of sympathy with the parents. And in so doing we shall find that we shall make friendships which last us all our lives, evoke interests of surpassing freshness and vitality. Our sermons will become more lively and vivid; we shall have learned the language and vocabulary

of the people, and we shall have lodged our message of peace in the house, and through the house it will penetrate, in a chain of fire, to the whole parish where we minister.

And then there come to us those strange words, "If (the house) be not worthy, let your peace return to you." Good work is never thrown away. Some of the best work I have seen, seems to be utterly or almost utterly unresponded to, but it is telling for all that, and in time will assert itself; but, certainly, as our Blessed Lord would tell us, it comes back with interest into the bosom of him who expends himself in it. God's blessing is never thrown away. Our Lord's words seem almost to suggest to us the idea of the gift of God, which is peace, coming forth winged from His treasury, and floating about seeking an owner, a place to alight, as we were considering just now. If those, to whom it was first offered, despise it, then it becomes the perquisite of His servants who offer it. "At least I have done my duty," he can say, "at least I have delivered my message. The peace which I was sent to bring has not died

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out quenched in my faithless hand, but I have failed, I have been repelled; still rejected, insulted, sad at heart and weary, I do not feel that I have made myself foolish. The peace which I have offered, and the peace which has come back to me is a good deal more than something which may tend to salve a wound. If God's servants, to whom I offer it, refuse it, it will find some one with whom it may rest, even if it be the child Samuel in the house of Eli, the poor priest among those who refused his message, and would have none of his counsel."

Only, remember there is a sternness about the turning away, the dust shaken off, the solemn warning, a sternness which has nothing to do with injured pride or offended dignity. We must never forget that there is something which we owe to the majesty of God, the solemnity of our message, and the sacred nature of our calling. God does not force free will, and we must not attempt to force people either. God does not lower His message in order to attract numbers, He explains and simplifies, but the rich Ruler may go,

the Jews be offended, and even disciples forsake and go away rather than truth be lowered. Do not let us force on people our message of peace, let us on no account degrade it. There is a tendency to try all sorts of attractions, unworthy and undignified, which do nothing but harm in the long run. We must be content to go on planting dull brown roots, and leave the flowers and fruits to another generation, if it be the will of God. It is only the child who wishes to sow and reap in one day. Our message is a glorious one, great in its simplicity, and powerful in its intensity. And if we are true to it and to ourselves, then, "whether they will hear, or whether they will forbear, yet shall know that there hath been a prophet among them."<sup>1</sup>

<sup>1</sup> Ezek. ii. 5.

## LECTURE V.

### APOSTOLIC TRIALS.

“To set the cause above renown,  
To love the game beyond the prize,  
To honour, while you strike him down,  
The foe that comes with fearless eyes ;  
To count the life of battle good,  
And dear the land that gave you birth,  
And dearer yet the brotherhood  
That binds the brave of all the earth.”

WE reach to-day the second of those main divisions into which our Lord's counsels and instructions seem to fall. It extends from the beginning of the sixteenth verse to the end of the twenty-third verse, which seems to mark once more with its emphatic “Amen” the completion of a further stage.

#### I.

The particular exhortations which are contained in these verses may be summed up under the

general head of "warnings," and seem to fall into the following subdivisions. In vers. 16-18 inclusive we have our Lord's warnings as to the relations of the Apostles to the world; in vers. 19 and 20 they are told how to treat anxiety; and in vers. 21-23 inclusive, how to meet actual trials as they come upon them.

We may notice in the words themselves the emphatic Ἐγὼ of the sixteenth verse. "I, Who have the power and authority over all, am sending you out. Remember the Power to which you belong, the interests which you represent, and the protection which you can claim." Notice, further, in the seventeenth and eighteenth verses the significant names of the various tribunals before which they will be brought (fulfilments of which prophecy can be found in the Acts of the Apostles, and in the Epistles). Our Lord is practically saying, "You will be persecuted by Jew and Gentile alike;" while the ominous word μαρτύριον makes its appearance, with all its long history of suffering and of glory. Whatever they may be called upon to endure will not be wasted, it will all go to form



that testimony of passion which is as potent as the testimony of action to those who persecute and reject them.

Notice, further, the statements of ver. 23, which have been appealed to more than once as justifying flight in order to avoid persecution, and the coming of the Son of man mentioned as a period, which here, at all events primarily, would seem to refer to the penal destruction of Jerusalem by the Roman power. We seem to hear an echo of these words in the Revelation: "But that which ye have already hold fast till I come."<sup>1</sup>

For the purpose which we now have in hand, it will suffice to take broadly these subdivisions, and try and gather from them some practical helps, as to how we are to meet the trials which loom before us. To see whether we can fathom the meaning of the present wave of suspicion and dislike which seems to make our profession unpopular in the world. To see how we are going to meet suspicion, opposition, controversy, and trial, which will represent to us so large a portion of our Apostolic life

<sup>1</sup> Rev. ii. 25.

and effort, and which demand from us sometimes, in the very depth of its significance, the *μαρτύριον* which we are pledged to deliver.

## II.

Let us consider, then, the relation in which the Apostle stands to the world—that world which is represented to us in the different professions, interests, prejudices, and aspirations which come to the surface even in the quietest parish and in the most sheltered posts; the world as it comes to us in the controversial storms which nowadays respect no parochial limits, and pay no regard to professional etiquette; the world, as represented in public opinion, as it sways backwards and forwards in the air, tossed and torn by cross-currents and waves of feeling which ripple outwards to the most remote edges, and find us out in the most sheltered positions.

Our Blessed Lord makes no secret of the opposition which He knew would fall to the lot of His Apostles to encounter. This lurks behind

even the previous rules as to the regulation of their conduct; they were marked men, and therefore it was of great importance that they should live the common life well.

It is a larger question than it looks, a question to which many answers can be given, a question which will constantly be coming up in your parochial relation to your people, a question which you must decide high up, and on its merits, and not allow any special pleading on the part of some taste or disposition or indolence or fear, to interfere with your decision. How am I as a cleric to regard the world? Is the standard of life for a cleric really different to the standard which ought to regulate the life of a conscientious layman? Is "clerical" an adjective to be recognized in the moral code, or anywhere except in the pages of a tailor's advertisement? There are several sayings floating about which pose as axioms, and loom large and undisputed in the major premises of our moral regulations, such as, for instance, "The clergy of the Church of England are not members of a caste." "The Anglican clergy are no seminarists."

While certain adjectives which largely beg the question, such as "manly," "sensible," "worldly-wise," and the like, imply that the opposition of the world to the Apostolic career, may be largely neutralized by a little common sense, or at least be made susceptible of a compromise, or even utilized as an irregular aid. Perhaps this question will present itself to many in its most acute form in the attitude which must needs be assumed by the cleric towards amusements, recreations, and all those things which a man of the world thinks himself entitled to pursue, checked only by the law of edification, the calls of duty, and the fear of extravagance. Here we have to decide, and, if possible, on some definite principle, as to whether or not we recognize the adjective "unclerical" in our category of moral defects. Cricket, hunting, tennis, shooting, whatever may be the sport in vogue—quite apart from waste of time—are they clerical? Are these points of legitimate contact with the world? Theatres, balls, dinner-parties, parties of pleasure—what is to be our attitude towards them? Clearly this is a

wide question, and not to be answered offhand. Most certainly the world is never in a more dangerous mood than when we meet it on its own ground. It suspects and dislikes an intruder, a cleric is never more fiercely scrutinized than when he is mixing with the world, in some party of pleasure, some amusement, some sport. Then it is true, even more than at other times, that "they watched Him."<sup>1</sup> But, surely, as a main principle, we ought to ask the question, "How far shall I go to meet the world on its own ground?" Not on the side of one who is thinking of himself, and of blissful and happy occupations from which he has been debarred, but as one who views these questions on the side of an Apostle; "Will these things help me to reach the world better, will they make me wiser, more efficient, fuller, more sympathetic, able to reach the sinner in the house of the Pharisee, or manifest God's glory in turning the water into wine?" But, alas! even here it is possible miserably to deceive one's self. It is not a very safe and desirable attitude to live always

<sup>1</sup> S. Luke xx. 20.

and consciously for the edification of others. It is possible that many a priest who now wastes his time and opportunities, and who is fast degenerating into the frivolous man of society, commenced by dinner-parties which he imagined were to be to him so many marriage-feasts of Cana, and in attending theatres in which he believed he was destined to be a second Telemachus, and interpose between the world and its corrupters, and pacify the stage. Jesus Christ, it is true, manifested forth God's glory at the feast, but because He was God. Telemachus, it is true, stopped the gladiatorial shows, but he did not go as an amused spectator, but as a monk, who had renounced the world. Surely the Apostle of Jesus Christ must meet the world as one who has duties towards it, not as one who comes to it merely to be amused, or to break the monotony of a hard and somewhat repulsive career. Surely, as life advances and we know more of the higher joys, we shall be more ready to put away childish things, and if we still need the recreations which the world can give, to use them sparingly, and with a purpose, and with a sense of

the lawful demands made upon us for edification, and to remember that if it really disarms worldly men to see us apparently not afraid to be worldly, it also shocks spiritual men, to see us, apparently forgetting to be strict and devout.

The answer to these sort of questions must be given by every man to himself, as his conscience shall guide him. But it would be well for him first carefully to instruct his conscience, and to keep it safe from those deflecting influences which hinder its usefulness and impair its rectitude. Our Lord's description of the relation of His Apostles to the world into which He sent them (and we are not to believe that the condition of things is materially altered now) is described by Him as sheep going into the midst of wolves. We need to remember this when things look most peaceful; the world is only true to its nature when it meets with hostility all that tends to elevate it, or those who set themselves to thwart it, or to lift it up to a higher level. How suddenly the friendly attitude passes into hostility, the wolf-nature crops up, the flourishing church is suddenly corrupted,

the guild on which so much care had been lavished suddenly collapses, our own spiritual life seems to totter and fall, as the world-stream swirls round its base. Perhaps it is but a holiday, or a sudden plunge into a stratum of society for which we were not prepared, or perhaps it is an old prophet, for whom we have gone to preach, with whom we are staying; but we have slackened, we have forgotten our rules and precautions, and our spiritual life flags and faints. It takes a long time to realize that we are always in a hostile country, always in the midst of wolves. And therefore it is that our Blessed Lord advocates for us preparedness, always to be ready to meet a foe. This is why the Church insists that her clergy, at all events, should day by day go to the armoury of God and take out weapons of offence and defence, such as those stored up in the Daily Office, the recitation of which she lays as an obligation upon them. Want of preparation is answerable for a good deal of our trouble, and a feeling that the world is not so black as it is painted, or at all events capable of being easily disarmed and robbed of



its dangers by a little manliness and common sense.

Our Lord's attitude, the attitude which He commends to His Apostles, is one of caution. If there is to be no truckling, no giving in, no compromise in the nature of our resistance, still there is to be no defiance. We know how the Church in old days was confronted by a real difficulty in rectifying the harm which was done by those who courted martyrdom by wilfulness and self-caused offence. It is possible still to be foolishly defiant and wilfully provocative, to think that we have done our duty by simply speaking out, without tact, without reserve, without love. There is such a thing as Christian tact, and those who are most opposed to the world and its ways are not exempt from the obligation to use it.

Our Lord especially notices two weapons which He commends to His servants for their use in their conflict with the world: *φρονήσις*, i.e. practical prudence, and simplicity—*ἀκέραιοι* is the adjective which He uses. If they are prudent as serpents they are yet to be as simple as doves; the

prudence of the serpent without the simplicity of a dove would be unspiritual; the simplicity of a dove without the prudence of a serpent would be too tender for the rough and hostile world.

Here are some questions affecting our pastoral work which perhaps we ought to consider more than we do. We have already tried to estimate the strange wave of dislike and suspicion which at the present time renders the clerical profession despised and unpopular in the eyes of the world. It is manifestly impossible that a cleric can afford to neglect these things and say, "You go your way, and I will go mine." Sheep and wolves, if they are to live together, must have some mutual understanding. There are certain admitted and acknowledged excellencies in the world, why should clerics be so deficient in them?

We have already considered the need of asserting our rights to be men of business, let us also assert our rights to be men of wide sympathies and prudent counsel. We have read<sup>1</sup> how a newspaper correspondent accuses an army chaplain of

<sup>1</sup> See Churchill, "London to Ladysmith," p. 347.

missing a great opportunity before a battle, in delivering a sermon which was deficient in all present interest. This may or may not be a true indictment, but there is no question that again and again a parish priest misses his opportunity because he neglects to throw himself into the present interests of his people. How often he fails to see that the right treatment of even great questions must be approached through the careful consideration of some local prejudice! He is discussing some great principle of Church finance or organization; the parishioners only conceive him to be behaving somewhat doubtfully as regards the appropriation of local money, or behaving in a way damaging to the prospects of some local candidate for some post of slender pecuniary advantage.

There is no doubt, also, that a whole bundle of prejudices and dislikes are wrapped up in the term "manly," which so many are disposed to withhold from the clergy. The clergy ought resolutely to set themselves against all the little frivolities which are the ruin of those who have perhaps no very definite engagements on any given day to keep

them from them. We have not improved the condition of the clergy in the parishes, by merely substituting tennis or croquet for hunting as a regular and constant occupation of clerical time. And, further, we shall find it not only politic but obligatory, if we once realize the greatness of the issues at stake, to practise prudence in our appeals to the world. The world likes us at least to be considerate, thoughtful and gentle in dealing with and approaching its weak points, and its points of interest and solid importance. It expects us to be equally prudent and careful in dealing with those things which come into our own immediate province. Flippancy, want of reserve, want of dignity, even on the lowest ground, do not pay, do not attract in our dealings with the world.

We can see on all sides of us the terrible irreverence that is the characteristic of this present age; all the veils and curtains are being rent in twain; there are no mysteries, no Holy of Holies.

We see it in all questions, from the inspiration of the Bible to the questions which affect the relation of the sexes.

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A modern novel, if the actual wave of studied repulsiveness has passed away, startles now by its absolute freedom; the name of God, the mysteries of religion, the mysteries of life, all form the active properties which the *dramatis personæ* fling about with a reckless disregard for anything like reserve or reverence; and yet, surely, we should make a great mistake to suppose that people look for such things or are prepared to tolerate them in their clergy. The slang terms in sermons, the reckless conversation, the silly talk, all do an infinity of harm. It is impossible to estimate the harm which is now being done by want of prudence and simplicity; the want of prudence which believes itself justified in blurting out terms which shock and injure, the want of simplicity which affects to take the world's estimate of the most solemn things without protest and without fear.

The old prophet who tempts the servant of God to give up his integrity is, after all, reproduced again and again in the man of the world. He tempts and he despises, he pulls down and he

laments, he destroys and he mourns a lost ideal. Our relation to the world will be a constant problem not easy to solve. But prudence and simplicity will help us far to its solution.

### III.

Our Lord goes on further to give His Apostles some specific warnings against anxiety. It must ever be the peculiar tendency of those who carry the treasures of God in earthen vessels, to forget the vast reserve of supernatural power which is behind them ; and to think only of human methods, the elements of human success, and the extraordinary and apparent discrepancy between the claims which they advance for Christ, and the means which they possess for advancing them.

It must have been an anxious thing then for fishermen, unlearned and ignorant men, to stand before those whom they accounted to be so much their superiors, who could apply the cruel weapons of both force and scorn with irresistible potency. And it is a severe trial still, we find it again and again in our ministerial work, expressed in a

disabling shyness, an unconscious disbelief in our own methods, a leaning towards the very worldly support which we affect to despise.

And yet we shall find here, as elsewhere, but little consolation offered to us with respect to anxiety. Anxiety seems to be treated always by our Blessed Lord with scant respect, as if it were a fault pre-eminently unchristian. The advice given is simply, "Do not be anxious;" "Banish anxiety; put it from you; each day's trouble has its own store of grace given wherewith to meet it." And so here He would seem to say to His Apostles, "Put away any natural anxiety as to what to say and how to say it at any given time of difficulty. The crisis will bring its own special grace;" or, as our Lord says, speaking on another occasion, "Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."<sup>1</sup> And we shall remember how amply the promise was fulfilled, by two familiar instances recorded for us in Holy

<sup>1</sup> S. Luke **xxi.** 14, 15.

Scripture. When S. Peter and S. John stood before the Council arraigned for the apparently heretical methods which they had used for restoring the lame man to health, not only was their acquittal secured, but we read also of the wonder which was excited by the boldness of Peter and John, and at the strength which had been vouchsafed to them from their intercourse with Jesus Christ.<sup>1</sup> And of S. Stephen we are told that those who were endeavouring to compass his death "were not able to resist the wisdom and the spirit by which he spake."<sup>2</sup>

Two questions, however, seem to arise out of this precise admonition given by our Lord to His Apostles. (1) What was its actual scope and intention when first delivered? And, (2) Have we here an injunction for all time, or is it merely a precept local and provisionary, whose literal value, at all events, has long ceased to be obligatory or practical? As regards the first of these questions which seem to occur to us, we may answer that while the words are a warning against anxiety they are also something more. If we may

<sup>1</sup> Acts iv. 13.

<sup>2</sup> Acts vi. 10.



read into them the statement of S. Luke which we quoted above, they were not only not to be anxious, but not to "meditate before" as to their answer and defence. They were simply to go on in the strength of God, taking whatever came to them as sent by Him, and answering out of the deep resources of the Spirit, ever being replenished with power from on high. If this be so, it is more than ever necessary to try and arrive at the right answer to our second question, Is this a precept for all time? Would it be better, for instance, for us simply to get up into the pulpit and speak to our people without ever having opened a book, and to trust to the inspiration of the moment? Would it be better for one who has to meet a controversial opponent not to get up his facts, nor instruct himself in any way, but trust to the spiritual knowledge which God gives him, and the special grace vouchsafed at the moment? This might be so, if we were allowed to make two large reservations. In the first place, God might vouchsafe this grace to us, if we were really not only in our mission, but in our inward life and training,

Apostles. And, secondly, if the circumstances we had to face were of unusual difficulty, transcending mere human strength. To be an Apostle then, to be like an Apostle now, would mean to have a heart alive unto God, in constant communion with Him, waiting for the indications of His will, and willing to be "guided with His eye." And, no doubt, the best preparation for a real and permanent defence of the Gospel, quite apart from a controversial victory, is spiritual rather than intellectual. But we must never forget that these words were originally spoken in circumstances of an altogether exceptional character. The Apostles were undoubtedly to be described as unlearned and ignorant men; their training was unique, and their mission of a character which baffled all human foresight and skill. But in seeking to generalize this precept as a working principle for ourselves, we become conscious of two great laws which come into operation: the one, that God never multiplies miracles without necessity; and the other, that it is universally true that God's help is extended to those who help themselves,

/ and in proportion as they help themselves. S. Paul, writing to Timothy, states the true attitude of a Christian disciple who cannot claim an exceptional treatment in his favour: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."<sup>1</sup> If, relying on our Lord's general precept, we were to attempt to enter the pulpit without thought, without diligent study and careful preparation, we should find no miracle interposed on our behalf to prevent irrelevance, repetition, and the evident marks of slovenliness. Inspiration is the fire from Heaven, which descends on the prepared sacrifice and licks up all the water of human infirmity.

There is a discussion which is carried on frequently, and not always to edification, as to the comparative value of what are called *extempore* and written sermons. But every sane man, whichever side he takes, at least is convinced on this point, that, whatever may be our method of delivery, preparation, and great care in the preparation, are absolutely necessary. Even in the sermons of those

<sup>1</sup> 1 Tim. iv. 15.

who can speak without notes, and do so without breaking down and even with fluency, there are evident, too often, the signs of unpreparedness, in the diffusive style, the wearisome repetition, the shallow sentiments, the poor language, and the utter absence of point, which makes an unwritten sermon too often painful to listen to, a mark for the gibes of the scoffer, and leaves the uninstructed to his ignorance, the callous to his indifference, and the sinner to his sin.

As we have fallen into this digression, it surely may be well to point out that the choice does not lie absolutely between *extempore* and written sermons, in the sense that one is preached and the other read. We must remember that the greatest preacher of our times<sup>1</sup> used invariably, in his latter days, to write all his sermons, but equally invariably never to read them, but to preach them. That is a method which combines largely the advantages of both styles of preaching; it has the directness of the *extempore*, and the careful diction of the written sermon, and is a style which can

<sup>1</sup> Dr. Liddon.

easily be learned by those who will take the trouble to practise the art of declamation, and will make a little effort to master the methods of elocution.

Without seeking to broaden special precepts into general ones, the lesson which is here pressed upon us is sufficiently helpful and bracing: "Do not be anxious." Anxiety in itself is wrong, because it cripples a man's energies, and prevents him from meeting the duties of the present while he is fighting the imaginary troubles of the future. When he comes to prayer, his lips say one thing, but his heart muses on another. Half his attention and earnestness is devoted to another quarter altogether. He reads without intelligence, he visits without interest, and preaches without confidence—a victim to the scourge of anxiety.

Many people have to contend with a difficulty which is largely a matter of temperament, but which must, nevertheless, be vigorously dealt with, in the shape of a hindering shyness, which comes sometimes from a distrust in our own powers, sometimes from a wrong respect of persons. We must fight against shyness, or a feeling that we can

deprecate criticism by not pretending even to exercise our powers. There is a shyness which is a disability much to be pitied, but there is a shyness which is born of pride; here, at all events, is a defect which we may bring under the consolation of this gracious precept. When we feel the anomaly of our position, that we in our youth and inexperience should be called upon to address old, experienced, and learned men; when we feel that we are called upon to deal with difficulties where wiser men than ourselves have failed;—here at least we may fall back upon vocation, upon ordination, upon mission, and throw ourselves upon the store of God's grace, which will never fail to turn the water into wine if we have filled the water-pots first with water, and have resolutely determined that whatsoever He saith unto us, we will do it.

There may be also a timidity in dealing with difficult personal cases, in which we shall need all the supernatural help which He has promised to give us. There may be a shrinking from doing our duty in infectious cases, where the ministration is one of danger; but here again we must fall back

upon God. Wherever the doctor goes, there the pastor must go too. Wherever we feel a natural shrinking and dread, there we will fall back on supernatural grace, and go at once, before we have given cowardice time to speak or hinder. Certainly we may gather from our Lord's promise here that no natural defect, no constitutional shyness, no home trouble will ever stand in our way if we are faithful and brave. Often these things are given us by God as the very means of effecting that which in our own strength, boldness, and health we should have failed to accomplish. A month's illness may carry the post which two years' work failed to subdue. A home trouble, which seemed utterly to cripple and disable, has often been the means of overcoming opposition and conciliating hostility, which years of devoted work had failed to overcome. The shy and the imperfectly educated man, if his want of education has not proceeded from his own fault, has often gained victories denied to the wise and prudent and self-confident. It is possible to be too wise, too self-confident. "Be not anxious," says our Blessed Lord. "Do

not meditate beforehand. It shall be given you in the same hour what ye shall speak."

And surely we should pause for one moment, and trace here another warning against over-organization, over-equipment, over-multiplication of schemes of work. Here is a man who has spent his whole time in rearing scaffolds, so that he has forgotten the building altogether, and is quite satisfied to contemplate ladders and poles all his days. We may very easily get too anxious about our people, to think that they can never be left to themselves, but must be taught, amused, looked after at home, looked after abroad, herded into guilds for every sort of duty, and driven to meetings for every sort of purpose, and even pursued into their homes with schemes of sanitation, economy, and thrift—all excellent things, but surely very easily pressed out of proportion, and leading the priest of God to forget his special function. "These ought ye to have done;" this, perhaps, we may say, but most certainly "not to leave the other undone."<sup>1</sup> But the abiding force

<sup>1</sup> S. Matt. xxiii. 23.



and power of our Lord's words lie in this strange conclusion: "For it is not ye that speak, but the Spirit of your Father which speaketh in you." He tells us here of the abiding power and presence of God, which is the strength of His servants. We are to imagine once more that the thing is being done through us, not by us. "It is not ye that speak." We think, alas! of the conceited speech which had its reward in empty applause, but fell lifeless in spiritual power. We think of the hot contempt which we poured on our adversaries, or the foolish and flippant utterance which did so much harm. Let us practise the feeling of the presence of God, that feeling which gave David such power, that feeling which was so strong in General Gordon. It will show itself in *αἰδώς* and *σεμνότης*. It will make a reverent canopy over our home life, it will shed its soft lustre over our parochial activities, it will speak through our sermons, and be a hidden force in our conversation. If we wish God to work with us, we must be such men as God can co-operate with. God cannot help or associate Himself with

what is fearful, mean, unloving, and untrue. If we are to speak to our people as "workers together with God," we must remember that this claim implies a high standard of habitual holiness.

#### IV.

But we must be prepared to meet something much more serious than an ever-present anxiety, serious as that is; we must be prepared for persecution without, at the hands of a misjudging, misbelieving world. And we must expect home troubles as well, amounting sometimes to a breaking up of ties, a profound unsettlement, in which such relationships as brother, parent, son, become confused and distorted. Even more than this, the Apostles must be prepared to be regarded as enemies of the human race. "Ye shall be hated of all men for My Name's sake." We see it in the pages of Holy Scripture. "These that have turned the world upside down."<sup>1</sup> We see it in the pages of later history, where the profession

<sup>1</sup> Acts xvii. 6.

of Christianity becomes a crime in itself, and the faith of the Crucified only an execrable superstition. We must be prepared for this in our daily pastoral work, and not be chilled or distressed by it, or become false to our principles and cowardly in our proclamation of the truth. We are just now in the throes of one of those violent outbreaks of controversial bitterness, where things are not treated on their merits, but largely decided by suspicion, party exigencies, and the waywardness of human self-will and prejudice. Every one is affected more or less. It will be impossible, even in the quietest parish, to stand outside it altogether, and to pursue our way unruffled by the blast, undeflected by the storm. We should do well to study with ourselves the ethics of controversy, and to remember, first of all, the importance of truth before aught else. And that if we are not to fear facing a foe, we must also not be afraid, if necessary, to alienate a friend, which is often much harder. So much harm is done by men who sink that which they have no right to sink, their own individual judgment, and

act as if they were so many inanimate pieces to be played by the hand of some skilful director of the game. And here I would most carefully guard myself against being supposed to advocate an independent line of action on the part of every member of the ecclesiastical government in each parish. Saving rights of conscience, those who are responsible for the spiritual guidance of a district should speak with one voice, and if this may not be, they should separate as soon as possible. The formation of a vicar's party and a curate's party in a parish is bringing down under the eyes of men a living example of the evils of division, and can only end in maiming the work of the Church.

And our zeal for the truth must always be tempered by a constant abiding remembrance of the absolute necessity of love. "By this shall all men know that ye are My disciples, if ye have love one to another."<sup>1</sup> The absolutely unchristian bitterness, hatred, indecent violence, displayed almost entirely on one side, in the present

<sup>1</sup> S. John xiii. 35.

controversy is a pitiable sight, because it shows that religion has been lost sight of by those who profess to fight for it. The Crusaders set forth to deliver the Holy Sepulchre from the infidel, they end in becoming marauders. The example of Uzzah stands forth as a perpetual warning to us. No good intention, no desire however earnest, to steady the ark will suffice, if the hands which would steady are themselves unfitted, or if we forget for one moment the awful reverence due to the things of God. You will need all your prayerfulness and earnest effort to prevent yourselves from being disturbed by the weary controversies which shake the ark of God.

But you must be prepared to find the offence of the Cross penetrating to your very inmost life. We cannot escape it. It will touch a man, as we are warned here, in his most intimate relationships. Even in Apostolic times the difficulty had arisen about dinner-parties with non-Christians, and the complications which ensued. We find a little later difficulties about serving in the army, and difficulties about attending the games. These were in the days of the persecution. But a time of

professed toleration has its troubles as well. How far are we to maintain our principles in the face of modern Paganism which we may encounter at a dinner-party—the delicate sneer, the studied slight cast upon holy things? If we do not mind this for ourselves, how are we to protest even silently, without giving pain, without seeming to condemn others, or without appearing to pose in a position of spiritual superiority? There is a great danger, believe me, in the present day of forgetting the simple value of protest. It should form a large part of our professional life, at least in this sense, that our presence, our dress, our absolute inability to treat certain things as open questions, should serve to remind people of God, Whose accredited representatives we are. We must not be afraid of making ourselves peculiar, of spoiling society, of making others uncomfortable, or of being a prey to self-consciousness. “Ye are the salt of the earth.”<sup>1</sup> We must preserve society, in its tone, its conversation, and its manners, from corruption. Principle must come first, and good taste, as it is

<sup>1</sup> S. Matt. v. 13.

called, second. Of course, there is little chance for the cleric who poses as a layman in his habits and dress and language. He has put himself in a false position at the outset. This is not to meet the layman halfway; the layman has not moved; we have betrayed our position. We ought to be much more suspicious of ourselves when we are popular than when we are being opposed. "Who has opposed him?" is often a very good test as to whether a man is really stemming the stream or not. Only let us remember the terrible mistake of acting according to our own will in indifferent matters, and defending them under the sacred name of conscience. There is harm enough being done in families by religious self-will. There is great and notable harm being done to the cause of God in parishes by ecclesiastical selfishness, and there is harm great and abiding which is being done to the Church by the eccentric fancies of a private eclecticism. It is all very well to be hated for the name of Christ; but there is no blessing attached to being hated for our own self-will and obstinacy.

"He that endureth unto the end shall be saved."

To be unpopular, to be disliked, to be accounted unsuccessful—it is a long martyrdom. / And then there comes the temptation to compromise. / We forget that we belong to an unpopular profession, that we have to stand like the Cherubim with drawn sword to keep men from an unhallowed clutching at the tree of life. God may put us in a position of difficulty, where there is no opening for popularity, where our duty consists in keeping out of sight, like the miner in the bowels of the earth, or the stoker in the recesses of the engine-room. We do not expect the miner to come out and discuss on platforms the questions of the day, or the stoker to stand on the bridge and govern the ship. And then there comes the temptation to change, to hurry about from post to post, and to seek one's own position in the world, without waiting to be moved. It must make a man suspicious of himself if he has absolutely failed anywhere. It is a poor qualification for preferment, or even for change of position, that we have failed where we are. Do not let us be impatient, or hurried, or out of heart, or always seeking to shift the burden



of the Cross. Trials and disappointments must come. The only thing we have to fear is the weariness which refuses to meet them, the impatience which refuses to bear them, and the consequent loss of dignity, glory, and victory which they secure who, faithful to their trust, endure to the end.

## LECTURE VI.

### APOSTOLIC DEVOTION.

“Earth’s crammed with Heaven,  
And every common bush afire with God ;  
But only he who sees takes off his shoes,  
The rest sit round it and pluck blackberries.”

WE reach to-day the third and concluding division of the passage which we have been examining, which extends from the twenty-fourth verse to the end of the chapter, and may be entitled “Encouragements.” Our Blessed Lord has given to His Apostles their general missionary instructions ; He has given them warnings, and now He tells them of the encouragements on which they may rely.

#### I.

(1) In vers. 24 and 25 He bids them take comfort from His own example. In the words of a proverb, which He used more than once in different

connections (S. Luke vi. 40 ; S. John xiii. 16), He tells them that in suffering persecutions they are only being called upon to undergo the same trials which He bore before them. (2) He goes on to assure them (vers. 26, 27) that truth shall be revealed in the end ; (3) and that they must always remember that God is more to be feared than aught beside (ver. 28) ; (4) and that His care is minute, extending to the very least of His creatures (vers. 29-31). (5) Further, that absolute devotion is required from all who claim to be His servants (vers. 32-39) ; (6) and that the reward is great and certain for all work done as to Him (vers. 40-42). The passage then concluding with the final "Amen."

## II.

We may note that the Apostles are here represented as standing in a threefold relation to their Lord and Master. They are *μαθηται*, *δούλοι*, *οἰκιακοί*, and He is *Διδάσκαλος*, *Κύριος*, and *Οἰκοδεσπότης*. And here their Teacher puts forth this among His first and highest lessons, the

difficult duty of enduring persecution. This is one of the favours which He, the Master of the House, distributes to His household, the service which the Lord expects from His slaves. And we are recalled to the words of the Sermon on the Mount, in which He pronounces them blessed who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.<sup>1</sup> We may say at once that here is a gift which every one shrinks from, and would fain avoid. There is many a man who prides himself on a certain taste for asceticism, a certain readiness to submit himself to the correction of self-mortification, who yet shrinks from the lash of discipline which God sometimes puts into the hands of our fellow-men. No discipline is so hard to bear, no sacrament so difficult to receive, as the sacrament of suffering at the hands of others. And yet we ought to receive it with willingness, cheerfulness, and charity, instead of receiving it with sullenness, rebellion, and hatred. When God Himself intervenes to chasten us, we can bow to His Majesty and

<sup>1</sup> S. Matt. v. 10, 11.

submit to His heavy hand ; but men seem to us petty, unjust, insulting, and cruel. "Let me fall now into the hand of the Lord ; for very great are His mercies : but let me not fall into the hand of man."<sup>1</sup> But we must face these facts which we have already partially considered, that we have to carry the Gospel to a world which is still largely hostile, that the Cross is still an offence, that we have to advocate a morality which is still repugnant to the natural man, and therefore sooner or later we must expect to meet with those persecutions, some more, some less, which a refined civilization knows how to give.

And here we must mark that the characteristics which differentiate persecution are these : It is persistent, it follows after us, it dogs our footsteps ; then, it is undeserved, it is for righteousness' sake ; and then, thirdly, it is sharp, it is more than a vexation or a passing annoyance. Our Lord's words, not the guidance of my own mind, bring us back to this subject. And we cannot fail to notice how largely persecution and trouble loom

<sup>1</sup> 1 Chron. xxi. 13.

behind them. Every one must be conscious of the unrest and suspicion which await the servant of God as he steps forward to give his message. But do not let us think that persecution awaits us merely about ritual or the weary controversies which gather around what is known as "High" or "Low" "Church;" a man would be acting exceedingly foolishly at the present day who risked a conflict for mere trifles—a bit of music, or a ceremony, or a word. But if we are faithful we must expect to meet with persecution for other matters than these. Before you have been long in your ministry, whether it be in town or country, you will be confronted with some of those moral difficulties which try a man's courage, integrity, and worth. You will find that your chief difficulty will consist in trying to raise the lamentably low tone which exists even among Christian men and women, and in endeavouring to overthrow the tyranny of established sin. At any moment, owing to the unfortunate relations between Church and State in this matter, you may find yourselves engaged in a delicate and anxious question about the

so-called re-marriage of divorced persons ; where to temporize is to fail, while to act upon principle often brings the severest social persecution. Vice may be securely entrenched in the principal house in the place, which it requires tact as well as bravery to dislodge, and oftentimes the life protest, as of S. John Baptist. All sorts of mischief and disaffection may be concentrated in the public-houses, which long years of custom and tradition have enabled to put a yoke on the necks of the people, from which they have neither the inclination nor the power to free themselves. We little know the power which is possessed, at all events in country places, by public-houses, quite apart from the temptation they offer to particular forms of sin. Then, at any moment a scandal may break out among the ringers or in the choir, in which you cannot depend on public opinion to support you, but in which rather the general feeling of all but a few good people is hostile and malignant.

We shall find trouble sharp, unexpected, and persistent, when we try to raise the moral tone of the parish, as we are bound to do. Demetrius,

the silversmith, accuses us of spoiling his trade;<sup>1</sup> those whom we rebuke resent our action; the loose neutrality which sways backwards and forwards, now on this side and now on that, throw in their lot against us, with an almost unconscious suspicion that our action is a reproof to their careless lives, or a possible raising of the standard of admission to heaven. "Master, thus saying, Thou reproachest us also."<sup>2</sup> It is at such moments that we shall feel the value of principles and the support of convictions, and feel that in defending such positions as these we are defending something which is vital, something which it is a treachery to betray, something about which no idea of compromise is possible. The history of S. John Baptist is being repeated to-day in many a parish. Up to a certain point Herod is friendly, respectful, and even flattering. But at last there comes the point on which unqualified opposition is the only attitude possible. "It is not lawful for thee to have thy brother's wife."<sup>3</sup> Here is a position

<sup>1</sup> Acts xix. 24.<sup>2</sup> S. Luke xi. 45.<sup>3</sup> S. Mark vi. 18.



which cannot be conceded. It means loss of influence, it means social ostracism, it means, it may be, starvation and death; but the protest must be made, and the message delivered. It is well to settle with ourselves beforehand, before we enter on our work, the principles which we mean to follow. We may or may not succeed; that is not in our own power. We may or may not be popular; that is, after all, in itself an indifferent matter. We may have to endure persecution; it is more than probable, if we bravely do our duty. But persecution is not necessarily an evil. Our Lord has told us that the Kingdom of Heaven belongs to those who are persecuted for righteousness' sake. The blows and buffets of opposition are the scars and wounds of no inglorious battle. Something of the Kingdom of Heaven in its royalty plays about the life of one who is marked with the stigmata of suffering. Even more than this, to have suffered, to have known what it is to be thwarted and opposed, is to have learned something of the alphabet, at least, of discipline; it is to have done something to control those

wayward passions of our nature, which display themselves in wilfulness, irritation, jealousy, and conceit; it is to be a king over ourselves, and rule in a well-governed empire; and, even more, it is to be king at last over those who opposed and injured us. A good man, a consistent man, a man of principle, is always respected in the end. And we have been permitted to see in more than one instance the parish priest being borne to his grave amidst the tears and prayers of those who lament him as their dearest friend, whom they once regarded as their bitter enemy. And just as there are certain clubs in London, the entrance to which can only be attained as the reward of some achievement, or of some addition to the stock of human improvement; so it may be with the highest places in heaven. They may be reserved for those whom the King delighteth to honour. "I shall go in procession, as one that walks in triumph in mystic rapture all the years upon the bitternesses of my soul."<sup>1</sup> Depend upon it, we must go to our work with the highest aims,

<sup>1</sup> Isa. xxxviii. 15.

not only for ourselves, but for our people. We cannot for one moment contentedly acquiesce in tolerated evil. We may not be able to alter it in our time—perhaps it will never be altered—but we can never tolerate it. “What cannot be endured must be cured.” It is wonderful to see what men have been able to effect, who have with courage and with purpose set themselves to reform abuses. There will be plenty of weak points in our parochial life and methods up to the very end, but there will be no tolerated evil against which we have ceased to labour or failed to protest. We shall take an early and a right estimate of the value of statistics, and while we carefully note down numbers, services, yes, and faults and mistakes too, we shall not be unduly elated by some occasional success, nor cast down by inevitable fluctuations towards failure. We shall aim at an even parochial life, and not at crowded evening services, or overflowing harvest Celebrations, or even a wonderfully observed Easter, to the neglect of the simple routine of our ordinary Sunday and week-day life. Statistics have done us a great

deal of harm, in a counting of heads and foolish rivalries, and in working for effect; and this is all the more to be deplored, because the worship of statistics is a flagrant example of *corruptio optimi*.

For it is a thing which should be urged again and again on all clergy, to be most strict and methodical in keeping their parochial records. Not only should the registers required by the law be kept with extreme neatness and accuracy, but also there should be a register kept of all sermons preached in the church, their text, their subject, their occasion, and the name of the preacher. There should further be kept a record, possibly in the same volume, of all sacraments and rites which are performed in the Church, with dates, numbers or names, name of the officiant and the occasion, whether they be Baptisms, Holy Communion, Churchings, or Funerals. Here statistics do their proper work in making the parish priest methodical, in furnishing a record for ready reference, and in supplying an index as to the advance or retrogression of Church life, as it is displayed in outward signs and indications. And I would crave, further,

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for not only a private book of the names of the families in the different houses, but also for a parish log-book in which some entry should be made every day, if possible, of matters affecting the parish history—of the way in which fasts and festivals were observed, of Confirmations and such things as harvest thanksgivings and school-feasts, guild meetings, and the like ; care being taken to record not so much successes in themselves, but such things as proved to be serviceable or the reverse, so that when the same event recurs in the following year an indication may be found of the *notanda*, *vitanda*, *addenda*, and *corrigenda*, until some approach may be found to perfection in arrangements which have been carefully and rigorously studied, and found by experience to be effective. And then, above all, we shall refuse to worship our drag and our net.<sup>1</sup> We shall find that all this machinery, whose work we chronicle, needs to be constantly put in vital communion with God. The communicants who come regularly to the class and their Communion on a certain day need to be quickened, lest they

<sup>1</sup> Hab. i. 16.

drop into a rut, and mistake obedience to a rule for union with God. We ourselves shall need vitalizing lest we lose our freshness and our sense of the great and abiding reality of the things about which we are habitually busied. Let us remember that Jesus Christ is our Teacher, therefore we must learn of Him, for He is meek and lowly of heart. Let us remember that He is our Lord, therefore we must love the thing which He commands and desire the thing which He promises. Let us remember that He is our Master, and that we are responsible to Him; that our times of devotion, our meditation, our offices, are so many appointments made with Him, which we cannot lightly prætermit or suspend. It is said in the life of Mr. Spurgeon that one of his deacons who was impatient at being kept waiting when he wished for an interview, sent in a peremptory message to the effect that it was a servant of the Lord who wished to speak with him. "Tell him," was Mr. Spurgeon's answer, "that I am engaged with the Master." It is ever so; we think little of putting Christ off, of putting other things in the place of His service, and so our

work becomes thin and poor, done in our own strength, without unction and without grace. Our statistics may be flourishing, but our spiritual life fails, because we have not kept ourselves alive unto God, and have contented ourselves with being practical without also being spiritual.

### III.

And so, accordingly, we find that our Blessed Lord goes on to insist that God must come first. He alone is to be feared; He attends to our welfare with a minute and personal care. He is the first and absolute Master of all a man's affections and powers; and that neither love of parents, nor of children, nor of self—that all-devouring, never-satisfied monster—must come before His claims. His demands are absolute to those who must know that He never can demand anything which is really opposed to the well-being of those natural relations which He has given us, or to the proper development of a man's real self.

“He that loveth father or mother more than Me

is not worthy of Me." The phrase is a remarkable one; the love of Christ is the pearl of exceeding great price, which if a man would purchase he must sell all that he possesses. We cannot win Christ with an expenditure short of our whole being, with all its powers and affections. There must be no reservation in that love; it must be utter and complete surrender, as belonging to a life which has taken up the Cross to follow after Him. It must have been an ominous sound breaking in upon these solemn warnings; the Cross was not a common word then, or a common symbol, it was almost a prophecy, concentrated in a word, of what was to come; just as a loss or an illness or a failure may come to us in the days of our prosperity, and remind us of the days of darkness which shall be many, and of the night which is coming when no man can work.

Christ is here setting before His Apostles, and before us who tread in their steps, two lessons, or rather two aspects of the duty which we owe to Him; and we may sum them up under the two well-known names—detachment and attachment.



We are to become detached from the world that we may become attached to Christ. We must value as nothing all earthly things, including our own life, that we may "know Him, and the power of His resurrection."<sup>1</sup> Let us learn, and learn at once, the lesson of detachment, that power of sitting loosely to the things of the world, refusing to be brought under the power of any of those good things with which God surrounds us. Take, as an example of this detachment, a man like S. Paul, whose life had been so abundantly stored with much that could make it prosperous and happy. He apparently had a home to which he could look back with affectionate regard, where he had been taught the great truth of Monotheism, and of God's fatherly care over Israel; where, like every other Jewish boy, he had learned a trade, and learned it successfully, so that with his own hands he could minister to his own necessities.<sup>2</sup> He could look back to his education with piety untinged with regret; Gamaliel is a figure of reverence to him in his later years. He had much to be

<sup>1</sup> Phil. iii. 10.

<sup>2</sup> Acts xx. 34.

grateful for in the people who crossed his path at crises of his career, such as S. Stephen; or Ananias, the minister of his Baptism; or Barnabas, the surety of his sincerity; or the Apostles who had made up to him in some ways for the years in which he had missed a great opportunity. "S. Paul the traveller" is a phrase which speaks to us of labour and missionary zeal, but it also speaks to us of the fascination of travel, its educating power, its wider outlook, and its richer store. He knew Tarsus and Antioch and Jerusalem; he knew Asia Minor and Greece and Rome. He had hopes of seeing Spain, perhaps of wider travels still. And yet he was ready at the call of God to give up all—to give up his convictions, and own himself in the wrong; to seem to be disloyal to the religion of Jerusalem, to the discipline of Rome, and the intellectual culture of his Greek training. He was ready to part with friends one by one, and linger on in a lonely, forsaken life until the end came. He had not, in the eyes of the world, improved his position by becoming a Christian. He had not added to his

resources, nor made himself a comfortable home, or even answered to the expectations formed of him by becoming an Apostle. Christ asked for a higher price, and still a higher price for the position near to Him which the Apostle craved. At last He asked for his life, and that was willingly paid, as if the demand were nothing, so eager was he to win Christ.

And so as you look back and look around you, and think of your home and education, what it means to you, what it has cost you, what money value it represents in the world, it is very hard to realize that we possess these things in any other way than as a right which belongs to us. Our past is an investment to the interest of which we are entitled, and we surround our life with fresh interests, we become attached to places and people, and books and travel, to our garden, to our very work, to our recreation, to our friends. And we hardly realize sometimes that the love of these things becomes like a creeping weed which gradually stifles the life of the flower over which it grows, and which it kills with its graceful tendrils, and

strangles with its flowery embrace. Hard and unremunerative as the clerical profession may now be, there yet remain plenty of things which we allow to strangle our growth, because we have made them necessities of our life. It is a serious thing to let any of the outward things of life become so essential to us that we say of them, "I cannot do without it;" "I must have it." It is morally bad to be the slave of anything, even of things not bad in themselves; it is an encroachment on the absolute freedom which ought to belong to the perfect man; and it may pave the way for much more serious deflections. "I cannot do without it" is what the drunkard says, or the sensualist, or the extravagant. There is a helplessness in the avowal which does not befit the servant of God. God wants hardy detached men for His service; and accordingly we find that He is always seeking to detach us from the world in the different separations which prevent us from clinging to places, occupations, or people, however dear they may have become to us; in failure itself, with its merciful discipline;

in the Cross which He lays upon all our life and all our actions.

Our ambitious schemes and projects absorb us, and God lays upon us His Divine command, which we dare not disregard. He has ever before Him (we may reverently believe it) the end for which He created each of us, and the eternal purpose for which He reserves us. And as you may see some balloon straining and struggling to be free, until one by one the cords which bind it to earth are severed, and it mounts into the air, so gently, and one by one, God is ever loosing the cords which keep us down—some of silver, some of gold, some tender and intimately bound about our hearts—until the final severance comes, and we are free. We must never allow ourselves to be tied down to anything, to be so wrapped up even in our duties that we cannot set ourselves free for the various changes and orders which God puts upon us. “*Commorandi enim natura deversorium nobis non habitandi dedit,*”<sup>1</sup> and all the little trials and changes are thus to prepare us for the

<sup>1</sup> Cicero, “*De Senectute*,” xxiii.

great change, that it may be less of a wrench when it comes, that we may "go forward" into the Red Sea as cheerfully as when we started forth on the march of life; one day's march more, one change further, one step in advance in obedience to the Divine call, one move forward with God.

And with this detachment there is to be learned the complementary lesson of attachment. It is melancholy to consider how much we lose, even in this world, of pleasure, profit, and joy, which might belong to us. Sometimes the botanist shames our ignorance by treasures unknown to us, which he has found in our hedgerows. The historian has convinced us of our dulness by the moving pageant out of the past, which he conjures up in the familiar streets and lanes of our life. The archæologist shows us how poor our daily life is in comparison with the fuller life of those who know the wealth of interest which is stored up around them. The musician, the artist, the man of science, all live in a fuller and richer world than other people, as regards their own

particular art and science. In like manner we shall find that we are losers in a rich world, if we fail in searching out and touching the spiritual wealth which is stored up in our daily life. You will find sometimes strange and unworthy reasons put forward for neglecting the obligation laid upon clergy to say their daily Office. You will find further some who recognize the obligation, yet seek to amplify the limits of legitimate excuse, or even plead forgetfulness. If we were in touch with, if we were attached to, the spiritual world, this would be impossible. A musician or an artist whose soul is in his art does not seek to excuse himself from following out the calls to action which his art makes upon him. A hungry man does not forget whether or not he has had his meals. Our daily Office ought to be a time of refreshment which we earnestly look for, and which we should most grievously miss if we were deprived of it; it supplies us with a heavenly comment on all the varied scenes of life as they pass; it weaves itself into our sorrows and our joys. The Psalms and the Collects and the Lessons have

their pages of domestic commentary, written in, through many long days of sunshine and of gloom. The insolent letter assumes its proper aspect when Hezekiah has gone in to spread it before the Lord.<sup>1</sup> The joy assumes its due proportions as the light from the throne of God steals over it and encircles it. Perplexities are unravelled, difficulties are solved, excitements are calmed in the majestic sweep of that great stream of prayer and praise which moves slowly along, coming out of the past, and going on, and still going on when we have passed away. I would earnestly counsel all of you to make this a settled rule of your life to obey literally, with a glad and willing mind, this solemn order of the Church to recite the daily Office; it is impossible to over-estimate the spiritual refinement, power, and peace which will pass from hence into your work. It will correct many errors, and check many a wayward impulse, and men will take knowledge of you that you have been with Jesus.<sup>2</sup>

And in considering the value of spiritual

<sup>1</sup> Isa. xxxvii. 14.

<sup>2</sup> Acts iv. 13.



attachments I would say a word about the extreme value of systematic meditation. Not to repeat what has been said elsewhere, do not let us acquiesce in a doctrine of spiritual incompetency, when the real cause is too often spiritual sloth. Meditation must always be difficult, more difficult to some people than to others; but most things that are of any worth have to be mastered at some expenditure of trouble. We clergy are largely occupied in expounding and carrying out the precepts of the Word of God. We are ministers of the Word, and it is all-important professionally that we should have an intimate personal knowledge of the depths of spiritual life which are stored in the Scriptures. The scientific knowledge of their meaning, history, and construction is a totally different thing. All these are so much machinery whereby we are enabled to reach the auriferous beds wherein lies the rich gold. And I venture to say that a man who is merely an encyclopædia of Biblical commentaries, or a book of elegant extracts of homiletical literature, or a concordance, or a Greek and Hebrew grammar—will never

persuade or stir deeply the heart. We must work at Holy Scripture ourselves, using the best help we can get, no doubt, but not using other people's results without working ourselves. A man who takes a book of the Bible and goes through it verse by verse on his knees day by day will find himself daily accumulating a store of spiritual knowledge and of spiritual strength. Some people will like his sermons because they think them original, some will praise them because they are thoughtful, but all will say there is a man who generally has something to say, and they will listen. But there is no doubt that really to meditate is hard work, and will require a fixed time, and a definite gathering-up of energies, and a time of quiet and undistracted contemplation rigorously marked off from the busy life of each day. It is worth, however, all the trouble which we can give it, as serving to attach us to the great spiritual realities of our life, and as taking us into the heart of Scripture, where God reveals to babes the things which He has hidden from the wise and prudent.

And I need hardly say that the cleric who seeks to attach himself to God needs more and more the strength of systematic and devout Holy Communion. Do not misunderstand me. Holy Communion, thank God, have become much more frequent; for this we may be profoundly thankful. But it will be an evil day if we allow them to become to us perfunctory services imposed upon us by parochial routine. There is no part of our ministry where it is more vital to keep the path open and clear which leads up to God. There is no path so swept by distraction, so easily blocked and hampered, as this vital point of attachment. Here comes in the necessity for constant cleansing and watchfulness. Here comes in the necessity for constant freshening of the heart with vital and true aspirations after holiness. A Communion without love, without purpose, without preparation, without care, is a deadly thing, because it is treating that which was meant and designed to be for our wealth as only an occasion of falling.

“Behold, we have forsaken all, and followed

Thee; what shall we have therefore?"<sup>1</sup> So says the soul sometimes counting the cost of its detachment, and still smarting with the severance. But this cry is soon lost in the joyful acclamation of complete satisfaction, which comes to it when it has found its attachment in God. "Who shall separate us from the love of Christ?"<sup>2</sup> So it will be with all loss, with all detachments; they are but the preliminary to a higher gain, to a real and lasting attachment. So it is with loss of friends. So Cardinal Newman speaks of S. John lingering on in his old age, sending on his friends one by one, like a man who sends gradually and piecemeal his furniture before him, until his present house is well-nigh unfurnished;<sup>3</sup> but gradually and thereby finding the attachment to heaven more real and more firm. Where his treasure is, there his heart is also.<sup>4</sup>

It is so all along, the loss of the lower blessing is the prelude to the gain of the higher; and

<sup>1</sup> S. Matt. xix. 27.

<sup>2</sup> Rom. viii. 35.

<sup>3</sup> Newman, "Parochial and Plain Sermons," vol. iv. serm. xx.

<sup>4</sup> S. Matt. vi. 21.

our life, like some supple bough which has been bent down to earth, when once the grasp which held it down is loosed, springs back again. So gradually more and more earthly success and earthly loss fail to keep us down; we mount upwards after every fresh loosing of the bands which bind us here. Detachment from the earthly means attachment to the heavenly.

#### IV.

And the reward is certain, and the blessing is sure. There is no calling so full of happiness, there is no profession so full of abounding joy, as that to which God in His mercy is calling you. It is a profession which deals in blessings, shedding them abroad wherever the influence of the Apostle of God reaches. Surely we should strive to magnify our office, to test to the very utmost the capacities of our high calling; not to strain with lingering looks after a life of lesser obligation, and less exacting devotion; not to pose as laymen when God has called us near to minister in His sanctuary.

The joys are great and real. Think only of the privilege which is ours of drawing so near to God in the service of His House. Think what a privilege it is to be allowed habitually to linger in the hallowed atmosphere of devotion, to be allowed to offer this as our regular work and daily exercise to God! We know how eagerly our good Church laymen will snatch an hour here and half an hour there out of their busy lives to breathe for shorter or longer intervals the atmosphere of devotion. We, on the contrary, are brought by our duty daily and habitually into this hallowed and inspiring service. "Blessed are they that dwell in Thy house; they will be alway praising Thee."<sup>1</sup> It is a question whether or not we clergy are making half enough of our privileges in this respect. We ought to show by the robustness of our spiritual life, the vigorous health of our moral actions, by tone, by the little marks of character, that we are men who day by day breathe the pure air which plays around the mount of God. We ought to bear in our faces

<sup>1</sup> Ps. lxxxiv. 4.

some marks of the glory which encircles those who go in and out before His Presence, who hear His voice and see His face. It will be a bad day for the ministry if ever the servants of God allow themselves to be drawn down by business or coaxed away by false ideals, or simply drop down in indolence, away from the direct service of God; if they forget the *λειτουργία* which they owe to Him, while they pursue their *διακονία* to their fellow-men. It should be traced as a legend over our prayers and devotions, our Offices, our Communion, our meditations, over all the service which we offer to God, "I am doing a great work, so that I cannot come down."<sup>1</sup>

But, apart from these great and characteristic functions of our office, I need hardly remind you of the joys—the pure and unearthly joys—which belong to the ministry which God entrusts to us in dealing with our fellow-men. There are joys which perhaps now you hardly realize in wrestling with the hosts of evil which beset your people, threaten your parish, and paralyze your work.

<sup>1</sup> Neh. vi. 3.

There is a joy in conflict—a sense of confident hope which makes a man feel that he has found his life's work, when dealing with foes so persistent, so worthy of his steel. There is a happiness all its own in the fatigue which follows downright hard work—the sense that God has allowed us to take a part in the tremendous issues which are being decided all around us. There is joy in teaching and moulding the young minds, guarding them as they step forward into the perils of life, whose bitterness we know, whose danger we would fain shield them from encountering. Who shall tell the joy which the angels allow us to share with them over the one sinner that repenteth? The Font has its memories; Confirmation has its memories; the Altar has its memories. Lent, Advent, the fasts and the festivals, all are invested year by year with fresh associations and fresh accessions of unexpected strength. There are friendships awaiting you in many a cottage, experiences full of interest, full of instruction, full of benefit to your own soul. Happy is the man whom God honours with His call to be an Apostle,



that He may bring to mankind the glorious news of the Gospel. It is a hard task, and needs hard men; but it is a glorious privilege, shedding on all who answer to the call something of the glory which streams forth from the Eternal Throne. It seems almost incredible that young men should hold back, that our schools should shut their doors, our Universities close their gates, to the appeal which urges them to come to the help of the Lord, to the help of the Lord against the mighty. The very hardness of the times, the very difficulties which await us, should only make the appeal the stronger to a chivalrous race like ours. It cannot be that this hesitation will last long; it cannot be that we shall withhold from this great work the best and the noblest which we can offer. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall

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utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”<sup>1</sup>

<sup>1</sup> Isa. xl. 28-31.

THE END.

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